

Zion's Herald

WEDNESDAY, OCTOBER 11, 1899



THE man who dares to stand up to speak for God ought to spend his days in God's company, ought to learn His secret, ought to think himself into the very inner mysteries of His truth. You laymen, you men in all our churches, who think that there are societies to be administered, who like to see the minister on the street and have him in the house, and meet him in society and appoint him secretary of this organization or president of that, and who expect him to be everywhere save where he ought to be — in the society of God — let me tell you that not until the churches know what to expect and demand of the men who are their prophets, and not until ministers know how to distribute and give inspired thought through inspired speech, will the church rise to the height of her divine function. Know this, that never can God's word embodied in man be contradictory to God's word outside man. He who fears the inward reason despises the work of God, and will not bear what He has to say. Summon your men from their lethargy; summon your ministers from their service of the moment; summon your teachers from the street and society, and say: Dare to be alone, stand face to face with truth, find it, and then come out and tell us. The awfullest calamity that can happen to an age is to be allowed to lie and rust in its error, or even rust in its truth. John Milton once said that the man who believes because the presbytery has told him, or because the priest has told him, is a heretic, even though it be truth that he believes. We want not that manner of belief; we want so to live and walk that the truth may be inwardly joined to the mind of man.

— PRINCIPAL A. M. FAIRBAIRN, of Mansfield College, Oxford, England, in Sermon (Matt. 16: 18) before the International Congregational Council.



Methodist Papers

[Christian Uplook.]

DR. J. M. BUCKLEY, editor *Christian Advocate*, New York, addressed the Michigan Annual Conference at its recent session at Ionia on the papers of Methodism, which he divided into four classes — official, semi-official, non-official, and papers of private speculation. In speaking of the semi-official papers, according to the report in the *Michigan Christian Advocate*, Dr. Buckley paid his respects to ZION'S HERALD in biting sarcasm. His treatment of the *Michigan Christian Advocate* was more kindly, stating that it had merited circulation thirty-five per cent. larger than the *HERALD*. Dr. Buckley should have told his auditors that his own paper, the *Christian Advocate*, had run down largely under his editorship, from 56,000 to between 35,000 and 38,000! So that the *Michigan Advocate*, with only two Conferences to operate in, has over half as many subscribers as the New York *Advocate*, which has all Methodism for its field!

Wisconsin Methodism Acts

AT the recent session of the Wisconsin Conference, the following resolution was passed: —

"As a Conference, we are profoundly interested in the moral welfare of the Epworth League, and believe that the interests of Christ's cause are best subserved by prompt and open condemnation of wrong, especially in high places. We are most deeply grieved at the action of the Board of Control, which proclaimed to the world that a minister who lacks the perception to recognize a 'serious official wrong' is a proper man to be the leader of the Epworth hosts of the Methodist Episcopal Church, and we believe that had he been removed from his office, much hurtful agitation would have been avoided."

The following was adopted by the Epworth

League Convention of Fond du Lac District, Wisconsin Conference: —

"Believing that the interests of Christ's cause are best subserved by prompt and outspoken condemnation of sin, especially in high places, we regret the want of action on the part of the general Board of Control of Epworth League, in the case of Secretary Schell, and we call upon the church, in the interests of integrity, morality and good living, to join in the demand that he be removed at once from the position which he has so dishonored."

Cannot Do Better

[Christian Register.]

OUR Methodist brethren cannot do better than to follow the example of ZION'S HERALD in denouncing the financial transactions of Dr. Schell. No religious body has any use for a secretary who uses his official position for his own advantage.

Action of North Ohio Conference

[Western Christian Advocate.]

THE committee on Epworth League brought in the following report. It elicited sharp discussion, but was adopted by a vote nearly unanimous: —

"We are extremely sorry to learn that the Board of Control of the Epworth League has declared unanimously that the secretary of the League, Edwin A. Schell, has committed a serious official wrong. We rejoice that the Board was able to acquit him of evil intent, nevertheless we do not think that the church ought to rest content with this verdict. Hence we earnestly advise that the Board of Control meet again and sift all the evidence to the bottom, and if the facts warrant, return Dr. Schell, and clear the church of the reproach of a secretary committing a serious official wrong. In case the facts compel the affirmation of the first half of the original verdict, we demand that the Board relieve the Epworth League and the church of the reproach of Dr. Schell's continuance in office under official condemnation."

Abolish the Secretaryship

[Midland Christian Advocate.]

A QUESTION forcibly suggested by recent developments is: Why not abolish the office of General Secretary of the Epworth League? There has been no connectional office in the church that for the last few years has been so nearly of the nature of a sinecure. It has not been from the first a necessarily laborious office. We do not need a bishop of the Epworth League. There is a possibility of putting too great emphasis on the distinct and separate work of our young people's society. It will be admitted that the publishing agents can get out all necessary singing books and other Epworth League publications without the intermediary agency of the general secretary. If necessary, our general superintendents can exercise a little special guardianship over our young people's organization. As for the management of a central bureau of information, one extra clerk, with assistance from the office of the *Epworth Herald*, would doubtless be sufficient. What necessary important function has the office now that cannot be entrusted to other connectional departments? It is contrary to the genius of Methodism to maintain costly ornamental appurtenances. Or, why not merge the management of the Epworth League and Sunday-school departments under one secretary? The office of secretary of the Sunday School Union and Tract Society comes next nearest being a sinecure; at least, its duties are not necessarily exacting. So long as our church is built upon the connectional idea, there are some things doubtless that we must have that other churches get along without. We need a more powerful, centralized machinery, and larger provision for

the function of superintendence, than some other denominations possess; yet there is possibility of our going to excess in that direction. Perhaps it is worth while now to consider whether we may not lop off the general secretaryship of the Epworth League.

Central Ohio Conference Protests

[Michigan Christian Advocate.]

THE Central Ohio Conference passed this resolution: —

"We are grieved at the reports that come to us of the official conduct of the Rev. Edwin A. Schell, D. D., relating to the publication of 'Songs for Young People.' While we would not pass judgment upon his case, yet we feel that the highest and best interests of our church demand his immediate resignation."

Entire Church Desires His Resignation

[Iowa Methodist.]

THE Methodist press has refrained from any mention of the case of Dr. Schell, until recently, though it has been discussed in the Book Committee for several months and was acted upon in July by the Board of Control. It seems that ZION'S HERALD fired the first gun in the discussion, and now all the church and secular papers are talking about it. We regret that Dr. Schell, with such a bright career before him, acted so unwisely as to enter into a secret contract with Prof. Exell to make money outside of his office as general secretary of the Epworth League. His salary is large, and, besides, he should have refused to speculate in the publication of Methodist song books. We think that, under the circumstances, Dr. Schell should resign. It is true that his Conference has passed his character, but his usefulness as general secretary is ended. He surely will not feel comfortable in his official position when he knows that nearly the entire church desires his resignation, even though the Board of Control may not demand it.

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Movements of Admiral Dewey

After his official reception in Washington on Monday and Tuesday of last week, Admiral Dewey's broad pennant on board the Olympia was hauled down as a token of his detachment from sea duty. He will go to Vermont for a reception on Friday next, and the following day will be the guest of the Commonwealth of Massachusetts, in Boston. After that it is to be hoped he will be allowed the respite he so richly deserves and so manifestly needs. The whirlwind of adulation with which he has been greeted has not turned his head. His modesty, courtesy, and open-mindedness have won for him a victory hardly less remarkable than that of Manila. It seems to be understood that he will soon have a seat by the side of the Secretary of the Navy, and that he who won for us the Philippines will give the Administration the benefit of his experience and judgment. The Admiral has wonderfully increased his hold on the American people since his arrival in the United States. He is the one hero of the Spanish-American war.

Naval Operations in the Philippines

The fact that the navy has played so small a part in the pacification of the Philippines, since the arrival of the army, has occasioned considerable comment. There is an unwritten history in this connection which will be interesting reading if it ever gets into print. Admiral Dewey had an interview with the President one day last week. Nobody knows what he said, but on the very next day it was announced that the Brooklyn, New Orleans, Nashville, Marietta, Machias, Badger, Bancroft, Monocacy and Albany would be sent to Manila as quickly as possible. Five of them are expected to be on their way within the next ten days. The Albany is not yet completed by the British builders who contracted to furnish her to Brazil, but who subsequently received orders from that country to deliver her to the United States. She is expected to be ready for sea by the end of December, and by the first of January these nine ships, carry-

ing more than 1,500 men, should be in, or on their way to, the Philippines. With a total force exceeding four thousand men, Admiral Watson will have under his command the largest fleet that ever showed the Stars and Stripes in the East, and the navy will be given plenty of work to do.

Venezuelan Boundary Fixed

Arbitration has won another victory. The boundary line between Venezuela and British Guiana has been in dispute for more than half a century. The attitude of Great Britain about four years ago was so threatening that President Cleveland sent a message to Congress reaffirming the Monroe Doctrine, and declaring that the United States would protect the territory of Venezuela from encroachment. In the Treaty of Washington, signed Feb. 2, 1897, provision was made for a final board of arbitration. This board, after a prolonged study of the question, announced its decision last Wednesday. The boundary line is fixed about one hundred and seventy miles east of the extreme British claim, and about one hundred and forty miles west of the extreme Venezuelan claim. It gives to Venezuela both banks of the Orinoco, while it concedes to Great Britain other advantages which amply compensate her for the loss of that portion of the territory in dispute. As a whole the decision is favorable to Great Britain. The decision, it is claimed, is the result of a compromise, but since it was unanimous it will be cheerfully accepted by both contestants. The English appear to be better pleased than the Venezuelans, but the citizens of the United States have every reason to congratulate themselves upon the signal victory won by arbitration.

Canada's Contribution to the British Forces

Sir Wilfrid Laurier, the Canadian Prime Minister, having inquired of Mr. Chamberlain whether the co-operation of the Dominion would be acceptable in the event of war with the Transvaal, is said to have received an affirmative reply. According to the present plan, a military contingent for immediate service will soon be on its way to the Cape. With troops from Canada, India and Australia, the Cape of Good Hope will present a remarkable scene. That the battle for British supremacy should be fought in Southern Africa, by military forces assembled from such far-distant points, is not the least of the marvels consequent upon the redistribution of the earth's surface. No modern war in any part of Africa has ever assumed anything like the proportions, or excited a tithe of the interest, which the

present disturbance has already revealed.

Ships for Africa

The report that Great Britain has chartered sixty-seven transatlantic steamers to convey troops to South Africa, indicates the scale of her preparations for war. From Southampton to Cape Town the distance is 5,979 miles, and steamers make the trip in about eighteen days. Natal is 6,800 miles from Southampton, and the time required for making the passage is twenty-five days. From Durban, in Natal, there is a railroad to Pietermaritzburg, the capital, fifty miles distant, and this has been extended to Charles-town on the Transvaal border. Rumors of the lease of Delagoa Bay are not to be credited, although Portugal would not be averse to increasing her revenues from that part of the world. The chartering of such a large number of vessels has caused an advance of freights amounting to fifty per cent., and the transatlantic trade is likely to suffer materially. In the meantime five Indian transports, with two regiments of infantry, a battery of artillery, and a part of the Nineteenth Hussars, have arrived at Durban. It is also announced that the West Australian contingent will soon be on its way to Cape Town.

Futility of the Boycott

Some weeks ago the employees of one of the street-car lines in Cleveland, Ohio, decided to strike. They appear to have had the sympathy of the public to a very large extent, and for a time they had its support. This was an immense advantage. Had it been wisely held, the strikers must needs have won; but the moment they resorted to intimidation, to furious assaults on non-union men, and, worst of all, to dynamite, their case was hopeless. By adding the boycott they alienated a very large majority of those who were willing to support them in their demands. The laws have been very inadequately enforced, and the case of the strikers has been very badly handled. The boycott, in the main, is responsible for the utter failure of the strike. This will be good news to the law-abiding everywhere; but it was to be expected. The average American does not like to be told either what he shall or shall not do, and when the boycott is called into use to punish people for riding in the street-cars, it is almost certain to result in failure. The boycott and the strike were declared off last Thursday.

Immense Mineral Wealth of South Africa

It may be only a coincidence, but it is a fact that the beginning of Great Britain's encroachments on the Transvaal

and the discovery of diamonds on the edge of the Boer territory, occurred at about the same time. The great diamond mines at Kimberly, six hundred miles from Cape Town and on the borders of the Orange Free State, now produce ninety-eight per cent. of the diamonds of commerce, and more than \$350,000,000 worth have been discovered since 1868. The production of gold from the Witwatersrand fields in the Transvaal has increased from \$50,000 in 1884 to \$55,000,000 in 1898, and it is estimated that there is \$3,500,000,000 in sight. No other portion of the globe can compete with this record. If these mines are not the source of the "gold of Ophir," as has been claimed, they are the most remarkable of ancient or modern times. When the Boers held what was considered a desert waste, they were in nobody's way; the moment this desert waste was found to be so enormously rich in gold deposits, the trouble began. Whatever may be the wrongs of the Uitlanders, the rights of the Boers ought not to be forgotten.

Fighting Disfranchisement in North Carolina

Although the election which is to decide the amendment to the constitution of North Carolina will not occur till next August, the friends of the Negro are not inactive. While the present indications are that the plan for disfranchising the Negroes will carry, there are obstacles in the way that cannot be removed at the polls. When the State was readmitted to the Union in 1868, Congress provided that the constitution should never be changed so as to deprive any citizens or class of citizens of the right of suffrage. So good an authority as Senator Caffery, of Louisiana, is quoted as saying that the provision that the descendants of those who had the right to vote in 1866 shall not be debarred from exercising the right of suffrage is an attempt to create a privileged class, and that the United States Supreme Court may be relied upon to annul it. While too much stress is not to be placed on these two points, they are encouraging as showing that the rights of the Negroes are safeguarded in North Carolina by some wholesome restrictions.

Polluting All It Touches

Some time ago it was discovered that large quantities of liquor had been sold in Boston under false labels, but no one was seriously punished. Now the same falsification has been discovered in South Carolina, but apparently on a much larger scale. This later discovery has been used as an argument against the Dispensary law, but it is no more forcible against that law than the discovery in Boston is against high license. It is true that other corrupt practices have been found in the administration of the law in South Carolina, and the head of the State Dispensary system has been removed "for cause," but this only emphasizes the fact that the liquor traffic is less amenable to legal restriction than any other traffic with which governments have to deal. The subterfuges of

the liquor-dealers and the liquor-consumers appear under all plans for the restriction, regulation, or monopolizing of the traffic. The State Dispensary law has held its own against legal attacks and popular violence, but it has not prevented, and it is not likely to prevent, corruption on the part of those charged with its administration. The absolute necessity of a quickened public conscience is in evidence wherever the liquor traffic is concerned.

Leichardt, the Long-Lost Explorer

Fifty-one years ago Dr. Ludwig Leichardt started to cross the great Australian desert, from east to west. Proceeding to Fitzroy Downs, in Queensland, he plunged into the unknown waste. From that day to this he has never been heard from. Many reports of discoveries of relics of his expedition have been circulated, but investigation has invariably proved them false. Long before he started on this last tour he had achieved success as one of the most brilliant pioneers of Australian discovery. Very few explorers of the first half of the present century had met with the success which crowned his efforts. Perhaps no other modern explorer of prominence has been thus swallowed up in the depths of an unknown region, with no tidings concerning his fate. The International Geographical Congress at Berlin adopted a resolution on the 2d inst., inviting the co-operation of the various governments represented, in despatching an expedition to search for some trace of this long-lost explorer whose fate has remained unknown for half a century. As such an expedition would afford an opportunity for a scientific exploration of the great Australian waste, the suggestion is likely to commend itself to several governments, notably those of Great Britain and Germany.

Inadequacy of Court Processes

A street railway company in New York took forcible possession of certain privately improved driving roads, and proceeded to lay tracks without any authority. The action occurred on Sunday. The courts not being open, it was not possible to secure an injunction. The illegal and unwarranted seizure of the right of way was made while an application for permission to lay the tracks was pending in the courts. A decision has now been handed down refusing permission, but that does not prevent the company from continuing to run its cars over the tracks which it located in spite of law. The court declares the company has no rights and cannot use the streets. The company simply continues its use of the tracks and runs cars regularly with the utmost contempt for the decision of the courts. The citizens who opposed the placing of the tracks can have the company indicted as a trespasser, but that means a prolonged contest, while the company can go on making use of the streets. There has seldom been a more flagrant instance of the inability of the courts to prevent the brute force of corporations from thwarting the wishes of the public and ignoring judicial decisions. When strikers interfere

to prevent cars from running, the militia may be called out; but when corporations insist that cars shall be run through streets where the courts say they shall not pass, there is no adequate remedy.

Commercial Value of Germs

The flavor and aroma of butter and cheese are due to ethers and esters elaborated by micro-organisms. These have been isolated and cultivated. Other extraneous organisms being eliminated from the milk by sterilization, the butter manufacturer has only to add the required species in order to bring his products up to the standard flavor. A more familiar illustration of the commercial value of germs is seen in the large sale of certain preparations of yeast, and in fertilizers which have been compounded of nitrifying organisms which attach themselves to the rootlets of certain plants. The germ has a bad name because of its close association with disease in the popular understanding, but its contributions to man's comfort, convenience and profit are likely to be considerable as soon as scientific investigation becomes familiar with the most common and useful sort. The investigations of pathogenic bacteria—as instanced in diphtheria antitoxin—give promise of very great results in the near future.

Electric Railways and Rural Mail Delivery

Secretary Stockwell of the National Farmers' Congress did well to emphasize the importance to the farmer of extending the electric railways and free rural mail delivery. These are two desirable improvements which farmers have it in their power to hasten. The conveniences and advantages of an electric road are already commending themselves to the farmer. Much of the loneliness of the country districts will disappear when it shall be possible to enlarge the social advantages through the medium of the trolley. The free delivery of the mail within the limits of rural communities has more than justified the expectations of those who have been pleading for it. Wherever it has been introduced it has been most heartily appreciated. It is an educational force as well as an accommodation, and there is no good reason why the rural communities should not be allowed to enjoy it. The more the post-office is popularized, and the larger the advantages which it offers the public, the less expensive it becomes. To divide with the farmers the enormous amounts the Post Office Department is now expending in carrying the Sunday newspapers would allow free rural delivery in a very large majority of the towns in the United States. The farmers can help at this point, and since their own interests are at stake, they may well follow the advice of Secretary Stockwell and unite in their efforts to secure it.

Irrigation by National Aid

There are millions of acres of arid land in the far West, which could be made productive by a comprehensive system of collecting and storing the water for irrigating them. Some of the leading men of the West assembled in Montana

last week and voted to ask national aid for this purpose. About the same time it was decided by certain Californians, assembled for the consideration of the same subject, that it is useless to depend upon Congress for assistance, and that the only wise method is for the State to undertake so much of the work as may be to its immediate advantage. The National Farmers' Congress, in session at Boston, passed a resolution protesting against any appropriation by Congress looking to the reclamation of the arid land by irrigation. There is no manner of doubt that if the money appropriated to dredge insignificant streams, and bays and bights utterly useless to commerce, had been judiciously expended in irrigation works, it would have been a thousandfold more benefit to the country, not only in redeeming lands now worthless, but in preventing the terrible disasters from floods along the Mississippi and Missouri valleys.

President McKinley's Western Tour

On the evening of Oct. 4, President McKinley and his Cabinet left Washington for a tour of two weeks through the States of Ohio, Indiana, Illinois, Minnesota, Wisconsin, Iowa, and the Dakotas. The trip was planned to take in a large number of celebrations of various kinds in order that the President might have an opportunity to address as many people as possible. At Quincy, Ill., on Thursday, the party was welcomed by 1,500 veterans and by thousands of citizens. Here speeches were made by the President and by six members of the Cabinet. Again at Peoria, where a soldiers' monument was dedicated, immense crowds were in attendance. Galesburg was reached in time to participate in the anniversary celebration of the Lincoln and Douglass debates. Bryan was met and greeted at Canton, Ohio; returning regiments are to be reviewed in Minnesota as well as in North and South Dakota; fairs and festivals along the route will afford additional and exceptional opportunities for the President to declare such of his plaus as he thinks advisable, and to sound the sentiment of the people. It is a difficult thing to make such a journey into those States where political excitement is intense, and not say unwise things; but, judging from the past, President McKinley is not likely to make any mistakes, but, on the contrary, to win new and fresh support both for himself and his party.

Aguinaldo's Latest Manifesto

Admiral Dewey's estimate of Aguinaldo as a man with a very small horizon and a very imperfect knowledge of American politics, has received substantial confirmation in the latest manifesto said to have been issued by the Filipino leader. In this remarkable document Aguinaldo gravely assures his followers that they have but to hold on till the next election, and pray for the success of the Democratic Party. This party, he declares, will compel the United States to recognize the Filipinos. Of course no one in this country takes his proclamation seriously. If it were

not generally known that Aguinaldo has absolutely nothing on which to base his claim, such a manifesto would of itself defeat the party for whose success the Tagal leader advises all his followers to pray. There may be rather a wide difference of opinion on most matters relating to the conduct of affairs in the Philippines, but there is no hesitation, on the part of any considerable number, in supporting the Government in its efforts to secure and maintain peace.

British and American Battleships

A comparison between the newly launched battleships, London and Alabama, brings out the differences between the latest British and American contributions to the fighting forces of the sea. The London is the larger ship, registering 15,000 tons displacement to the Alabama's 11,525. Her indicated horsepower of 15,000 exceeds that of her rival by one-third, and this ought to give her a speed of 18 knots, where only 17 are expected of the Alabama. Each carries four large guns, but the Alabama's are 13-inch, and the London's are only 12; and while the London has twelve 6-inch guns, the Alabama has fourteen. The armor of the American ship is several inches thicker than the armor of the British ship both on the protective deck and on the sides. She draws less water by more than three feet, and this, in addition to her smaller bulk, will give her an immense advantage in maneuvering. The latest American type embodies the distinctive characteristics of the earliest. When the Constitution was launched she mounted heavier guns and had thicker oak sides than the British frigates of her time.

Mobilizing the Army, Summoning Parliament

Although negotiations for a peaceable settlement of the Transvaal difficulty are known to have been proceeding as late as last Friday, Great Britain has called out 25,000 Reserves, and summoned Parliament to meet on the 17th. It is given out at Woolwich that 95 per cent. of the Reserves will be fully equipped before the end of the present week, and it is known that twenty-seven transports are in readiness to receive troops for South Africa. The conduct of affairs has now passed out of the hands of the Colonial Secretary, for the most part, and Lord Salisbury has come to the front. The character of this well-known statesman is such as to inspire the hope that there is truth in the report that he is endeavoring to maintain peace. The work laid out for Parliament is limited to an address from the Queen, dealing exclusively with the South African question; to the voting of credit, and the passage of an appropriation bill. It is predicted that the session will not last more than three weeks.

Gen. Rt. Hon. Sir Redvers Henry Buller, G. C. B., K. C. M. G., V. C.

It is the man whose name appears in the British Army List with all these prefixes and suffixes whom Great Britain has selected as Commander-in-Chief of her forces in South Africa. There is

no question of his fitness for the place. His experience has been gained from many fields, and his knowledge of the whole South African country is exceeded by no man in the British service. He won his Victoria Cross in the Zulu War by three separate and distinct actions in one day, either of which was sufficient to entitle him to it. He comes of good Devonshire stock, is sixty years of age, is a man who keeps his own counsel, and never has exploited his deeds in the public prints. He has lately been in command at Aldershot.

Events Worth Noting

Great Britain has bought 7,000 mules in the United States for use of the army in South Africa, and they are now being forwarded to New Orleans where steamers are waiting to take them to Cape Town.

The losses by fire during the first nine months of the present year amount to \$99,608,650; this is nearly \$10,000,000 in excess of the loss for the corresponding period of 1898, and nearly \$10,000,000 in excess of the first nine months of 1897.

Steamer Siam, which left San Francisco, Aug. 19, with 45 horses and 328 mules, encountered a typhoon off Luzon, and all but sixteen mules were lost. These were trained pack mules and were considered valuable for use in the Philippines. There were no casualties among the passengers.

The Treasury statement issued last week, based on an estimated population of the United States of 76,561,000, shows the circulation per capita to be \$25.45. The total circulation of all kinds of U. S. money on Oct. 1, was \$1,498,703,186, an increase over Oct. 1, 1898, of \$132,106,794.

The contracts made by ex-Captain Carter of the U. S. Engineers for the improvement of Savannah harbor and Cumberland Sound, Fla., have been cancelled by the Government. Officers in charge of the work at Cumberland Sound and Savannah have been directed to prepare specifications and plans for the improvements.

It is reported that Indo-British troops landed near Berbera, on the bay of the Gulf of Aden, and fought with the forces of an Arab mullah named Sheikh Mohammed Saleh, who has been proclaimed mahdi by the Hinterland Mussulmans who are instigating an uprising of the Somalis against the Abyssinians.

At Gothenburg, Sweden, last week a statue of the engineer, John Ericsson, who designed and built the first Monitor, was unveiled in the presence of an enormous crowd. Forty thousand school children marched by the statue with banners. It was modeled by the Swedish sculptor, Fahlstätt.

The charter for the new Kohala & Hilo Railway Company was obtained from President Dole on June 26. The capital stock of \$3,000,000 has already been subscribed, the greater part being taken in New York and Boston; and Mr. Gehr, through whose efforts the company was formed, will soon return to Hawaii for a final consultation with Engineer Bishop who is now surveying the route.

FINDING GOD

To find God would be glorious indeed. However skeptical of the possibility, every thoughtful man would confess the desirableness and the blessedness of coming to a personal apprehension of the infinite God. The greatest men speak with reverence of the goodness of the Creator, the mightiest of His omnipotence, the wisest of His omniscience; but all agree that it is impossible by searching to find out God.

Everywhere are seen evidences of His wisdom and power. The astronomer, searching with telescope amid stars and systems of worlds by the light of comets, planets and suns, says: "I have found plan and system and order in the harmony of the universe, the product of an Infinite Mind, but I have not found the Creator in the midst of His works." The geologist says: "I found His footprints along the highways which He has cast up, marks of His fingers in the folios of creation's library, and His handwriting in the many-leaved volumes of the earth, but I saw Him not. I found caverned chambers grand enough for the throne-room of Jehovah's palace, but they were empty. I found Him not." The chemist, with test tubes and alembics and microscope, searching amid the elements, says: "I found gold and priceless jewels, the wondrous elements combined in all glorious structures, but the Great Chemist I found not in His laboratory. Mighty power was moving, wondrous wisdom guiding, all matter and force were obeying, but I found Him not." And yet the hungering, longing soul cries out: "Oh, that I knew where I might find Him who is greater than all His works!"

He revealeth Himself unto the humble. The lowly and contrite soul coming out of his closet, with tear-stained, shining face, cries: "I have found Him! Lo! while I wept in sorrow and in darkness He appeared to me. When I cried unto Him, He spake to my soul. Humbly I sought Him and searched as for hid treasures. I watched for Him as they that wait for the morning; I could not discover Him. But when my searching was vain, and my waiting brought no revealings, I cried, 'O Lord, show me Thy glory!' Then God revealed Himself to me and made all His goodness to pass before me."

This poor man cried, and the Lord harkened.

DR. SCHELL'S DESPAIR

DR. SCHELL has been most unfortunate in his friends. If when his misdeeds were first discovered he had had some wise friends, lovers of righteousness, to counsel him, he might have brought forth fruits meet for repentance. In that case the church would have admitted him once more to favor and allowed him to try again. But instead of that, Dr. Schell had mischievous advisers, episcopal and secretarial, who seemed to think that freedom from legal crime is all the church can demand in a prominent official, and who accordingly urged him to "stick." Then and thus began the sad history of effrontery and

chicanery and falsehood with which we are all familiar.

But this is not all of Dr. Schell's misfortunes with his friends. Warned by the growing indignation of the church and by the demand for his resignation by several Conferences as well as by various Epworth League bodies, they have been moved to one last despairing effort only to make matters worse. Rev. W. E. McLennan, in an "Open Letter to the Editor of ZION'S HERALD," extending through nearly two pages of the *North-western Christian Advocate* of Oct. 4, proceeds to show how little can be said for Dr. Schell even by an able and not over scrupulous partisan.

As usual, the defence consists largely in establishing an "animus." Over half a page is devoted to this childish business. The main reliance is the publication of a confidential letter to McLennan when he was a correspondent of the *HERALD*. In it we expressed our disapproval of Dr. Schell, saying that he has "too much wind, too much of the bombastic," and adding: "You, if you agree with me, are at liberty to do him up — if you feel like it — in your next or any other letter. I hope he may be allowed to return to 'innocuous desuetude.' Of course, I have unbosomed only for your eye."

This letter McLennan has seen fit to publish. Concerning it, we have only to say that while it exhibits us somewhat in mental undress as to expression, we still hold it for substance of doctrine. All that is shown is that at that time we had strong convictions of the unfitness of Dr. Schell for his place. And subsequent events have so justified our suspicions, that we can only marvel at the fatuity which thought to help Schell's case by the publication. Was it worth while to violate a personal confidence to secure this result?

Other matter more inconsequent still is brought forward as proving an animus. We have no animus against Dr. Schell which would forbid our most hearty satisfaction in the refutation of the charges against him. But we have an animus against ecclesiastical Crokerism, we have an animus against chicanery and falsehood, we have an animus in favor of honesty and righteousness and the good name of the church. This sort of animus we profess and cherish, and with this sort of animus we shall write letters and print papers and mail them as shall seem best without being in any way deterred by knavish menaces or sentimental whining.

If a knave were seeking to impose upon the intellectually childish, this sorry stuff about an animus would be intelligible as a pettifogging device for obscuring the real issue. On any other supposition it can only be taken as another instance of the amazing infatuation which has marked the course of the defence in this matter. When there are no facts an animus might explain invention; but when the facts are there and undeniable, it looks weak and bad to keep ringing the changes on the animus. What Dr. Schell and his friends have to consider is not the animus of the editor of ZION'S

HERALD or of any one else, but the things which Dr. Schell himself has said and done. The church is concerned about his guilt or innocence; and this does not depend on any one's animus.

McLennan is pleased to repeat the denial of the accuracy of the report in the *Chicago Record* on which one of our editorials was based, urging that we have gone on mere rumor which Dr. Schell repudiates as false. The following quotation from the reporter's own letter is a sufficient reply. The reporter says: —

"It would be the greatest injustice and shame to blame Dr. Schell for the spirit, style and verbiage of that interview in the *Record*. I asked and got his permission to write it as I thought best to attract attention, but he could not have foreseen what I would do. In particular, he used the word 'lie' only once. After that he used the word 'false.' But every material statement in the interview is correct. It cannot be even mistaken, for he said it over and over, and referred to a copy of the Discipline to prove what he said. On that occasion I was introduced to Dr. Schell by Dr. Spencer on the street corner, and I think Dr. Spencer heard the opening words of the interview. Most of the conversation occurred in the bookstore, with Bro. Kittleman standing by and joining in it. That Dr. Schell knew it was for publication is proved by the fact that he wrote some of it himself, and his writing is now in the possession of the city editor of the *Record*."

We submit that the above statement bears the marks of truth in its frank explanations and evident purpose to do Schell no injustice.

A sample from the above interview will be interesting as revealing what manner of man Dr. Schell is, and the denials he then saw fit to make but now recants by repudiating the report: —

"The whole article in ZION'S HERALD about me is a lie. All the rumors you hear reflecting on me are lies. It is all a lie that I have done anything about this book unbecoming a gentleman or a Methodist preacher. I do not intend to resign my office, I do not intend to stop booming the 'Songs for Young People,' I have not returned any money to Excell, and I do not mean to refuse to take more from him. If Excell owes me any more money I mean to have it. So you see I am not penitent at all, and do not mean to resign or reform, and that all the rumors you hear are lies. I am not an editor of Epworth League publications. I defy any one to prove that editing is any part of my duties, or that the League has ever paid me one cent to do it."

The "open letter" is wound up with a flourish about "proof," the familiar cry of the culprit. But as the essential facts are abundantly proved and undeniable, McLennan confines himself to loud demands for proof of points of no matter one way or the other. Thus he wishes proof that "Mr. Excell put his copy of the contract into an envelope on which was written, 'Not to be opened until after my death.'" This is so important that he overlooks the more important fact that he put his name to the "guilty and convicting contract" itself.

He finds our statement "misleading" that "Schell's copy of the contract was placed in a safety deposit vault." He enters the convincing demurrer that it lay on his desk and in the office safe for

some months, and then was put into the vault! But a far more important thing is that Schell's name was put to this contract.

He desires proof that Schell was indignant because Excell brought out a second book independently of him, that Schell denied the existence of the agreement and kept the matter a secret. But supposing these things could not be proved in the strict sense of the word, what of it, so long as the "guilty and convicting contract" exists? All of this is simply throwing dust, and the reason is obvious. The forlorn hope is to confuse the issue.

McLennan does force himself, however, to a brief consideration of the contract, and here the breakdown is complete. The interpretation, he says, "must be made in the light of (1) the previous reputation of the two men concerned; (2) their own understanding of the contents of the contract; and (3) their acts under it." That is, it is not to be interpreted, as ordinary contracts, by what it says, but by what the contracting parties now find it convenient to have it mean. But several points are to be borne in mind in the exegesis:

1. In this matter of book and contract the Board of Control found Dr. Schell guilty of "serious official wrong." It seems they could not be induced to take so easy a view of the matter as Dr. Schell.

2. While Dr. Schell was advertising and "pushing" the book he found it convenient to treat it as an official book. We have before pointed out that in a little over a year there were nine such notices in the *Epworth Herald*. We give one as a curiosity:—

Once more we call attention to "Songs for Young People," prepared under authorization of the General Cabinet as the Epworth League Hymnal. It has been carefully edited by that prince of Methodist musical composers, E. O. Excell. Every hymn and song contained in the collection is singable. There are 270 selections, and the book is published by the Methodist Book Concern at both New York and Cincinnati. *The superannuated preachers of the church are the only persons to profit by the sale of one-half or three-quarters of a million copies.* Epworth League members who may be appointed on a committee to select a new singing-book are urged to secure an examination of our splendid book, "Songs for Young People"—only \$20 per hundred.

EDWIN A. SCHELL.

All the same, Dr. Schell was to receive one-fourth of Excell's royalty; and it is hard to believe that a book thus burdened could be furnished as cheaply as one which had no such tax upon it. The necessity of liberally discounting Dr. Schell's statements clearly appears from this paragraph.

3. And this helps us to decide how much faith is to be put in the denials made by Dr. Schell, or in his name, that he didn't know what was in the contract. He seems to be fairly thrifty in money matters; and the contract was very short—it could be read through in a minute. Hence when Dr. Schell is introduced as expressing great surprise at the contents of the contract, the rest of the world will be likely to be surprised that he should be surprised. Dr. Schell

may be as naive as he makes out, but, if so, he should be carefully sequestered as soon as possible. But there are other explanations more in harmony with the continuity of human experience.

Thus this long, inconsequent paper ends in nothing. The disposition is Titanic, but the performance shuffling and puzzle-headed to the last degree. Next to being delivered from himself, Dr. Schell should pray to be saved from his friends.

Death of Mrs. R. S. Rust

THE wife of Rev. Richard S. Rust, D. D., of Cincinnati, Ohio, whose death has been expected for many days, passed away at 6 P. M., October 3.

Mrs. Elizabeth Lownes Rust was born at Ellicott City, near Baltimore, Maryland, in June, 1834. Her ancestors on both sides, for many generations, were Quakers. Her father, Josiah Lownes, originally of Bucks



MRS. ELIZABETH L. RUST

County, Pennsylvania, was a man of prominence in the community, and of sterling honor. Her mother, Anna Birdsall, a Quakeress of Sandy Springs, Maryland, and of Welsh-Scotch origin, was married to Mr. Lownes in 1833. Mrs. Rust's parents started life's voyage together at Ellicott City, Maryland, where Elizabeth was born, but on account of the insurrection of the slaves and their hostility to the system of slavery, they moved in 1835 to Ohio and settled near the then little city of Dayton. The daughter, Elizabeth, availed herself of the school of their home, and, after years of study, graduated at Cooper Academy in 1853. Although a fine student and taking great pains with her general education, her inclination and splendid ability led her to the study of art, which for some years became the object of her ambition. Under the teaching of Clara Soule she acquired quite a local reputation as an amateur artist, and in 1871 went abroad for further study in Paris and Rome, where she enjoyed splendid opportunities under the direction of celebrated painters, and during her two years in Europe she copied the works of the masters in the Louvre and Luxembourg galleries in Paris. While abroad at this time she also traveled extensively, and thus added to her already many attractions a wide range of observation and experience.

In October, 1875, she was married to Rev. Richard S. Rust, D. D., of Cincinnati, secretary of the Freedmen's Aid Society of the

Methodist Episcopal Church. Although born and raised a Quakeress, she soon found after her marriage a congenial church home in St. Paul M. E. Church, Cincinnati—the church of her husband's choice. The life of Mrs. Rust has been identified with the benevolent, philanthropic, educational and religious work of the church, the city and the nation. Her literary attainments, her artistic ability, her interest in all social conditions, her qualities of leadership, her strong, but beautiful, Christian character, all combined to make her a remarkable woman. During the civil war she was president of a department of the Sanitary Commission, which was noted for its zeal and success in furnishing supplies for our armies and hospitals. In 1876 she organized an educational movement of value to the colored people of the city, known as the Lincoln Lyceum and Industrial School. In 1877 and '78 she was a leader in arranging the Association of Charities. She has been active as a leader in the Woman's Christian Association, and other civic and philanthropic societies of the city.

On the 8th of June, 1880, Mrs. Rust became the corresponding secretary of the Woman's Home Missionary Society of the Methodist Episcopal Church. During the first four years—from 1880 to 1884—this new organization secured the endorsement of fifty-four Conferences, mostly through the energetic work and loyal support of Mrs. Rust, who during this time traveled many thousand miles, visiting churches and Conferences, making public presentations of the needs and objects of this new movement. During these nineteen years of the history of this great organization, Mrs. Rust continued as its general corresponding secretary, and gave her time, service and influence to this work without any financial remuneration.

Mrs. Rust was of commanding presence, and possessed a charming personality. She combined fine intellectual qualities and strength of character with excellent judgment and executive ability. Great as she was in all the varied resources of her grand nature, her greatest attainment was her deep, strong, but sweet spiritual life. She was a woman of wonderful faith and remarkable strength of will. Her trust in God as her Heavenly Father, in Jesus Christ as a personal and satisfying Saviour, and in the Holy Ghost as her Comforter and witness, was simple as a child, but strong and lasting as the Rock of Ages. She had no doubts as to her own salvation and mission in this world, and her daily life was a witness to the saving and keeping power of Christ. She was loyal to the Methodist Episcopal Church, and especially true to St. Paul Church and its ministers. Mrs. Rust was always at prayer-meeting and Sabbath services, and was in every way a loving friend to the pastor and his family. In her home she was queen of the household—gentle, industrious, loving and kind. Her relation to her dear husband was always devotion itself, and their life was one of sweet fellowship and loving companionship.

During the past two years she had suffered with unflinching courage the encroachment of a disease which brought only suffering and death. But during all this time she never murmured, never complained, but bore unspeakable sufferings (as the cancer grew apace until it sealed the heart with death) with Christian fortitude and resignation.

The funeral services occurred on Saturday at 2 o'clock, Rev. Paul C. Curnick, D. D., officiating, assisted by Rev. Drs. D. H. Moore and T. H. Pearne.

Dr. R. S. Storrs' word of brotherly counsel to ministers, spoken at the International Congregational Council, is good enough to send around the world: "Let us not pick the Gospel to pieces in hope of making a better one, but let us preach it."

PERSONALS

— Rev. Elmer E. Powell, D. D., of the Italy Conference, made a welcome call at this office last week.

— Bishop Cranston sailed from Nagasaki, Japan, Sept. 17, for Shanghai, and expects to set out for India, Nov. 20. He will scarcely reach this country before spring.

— We quite agree with Governor Roosevelt who is quoted as saying in a recent speech: "The one individual who is not entitled to exist in a community like ours, is the timid good man."

— Miss Louise Manning Hodgkins, editor of the *Woman's Missionary Friend*, attends the annual meeting of the Northwestern Branch at Appleton, Wis., Oct. 10, and delivers an address.

— Rev. E. S. Lewis, D. D., who closed a successful pastorate of five years at Franklin Ave., Cleveland, O., is transferred to the Ohio Conference and appointed to Town Street Church, Columbus.

— Rev. Dr. A. N. Fisher, of the *Pacific Christian Advocate*, whose illness we noted some time ago, has returned in improved health to his office in Portland, Ore., after an absence of about three months.

— Rev. Simeon D. Huttsinpiiler, Ph. D., of Erie, Pa., is appointed to Central Church, San Francisco. He is a ripe scholar, a man of extensive travel and of true piety, and a pastor and preacher of unusual ability.

— Rev. William McDonald, D. D., and his wife quietly celebrated their 40th wedding anniversary last Saturday. He writes: "We do not expect to reach our 50th, so we will put down a milestone here, and raise our Ebenezer."

— The *Central Christian Advocate* (St. Louis) says in its last week's issue: "Mr. S. H. Pye delighted our Preachers' Meeting in this city last Monday morning with a vivid account of his recent rambles in the Old World."

— Miss Jennie E. Scott, field agent, will spend the month of October and part of November in the Kokomo, Fort Wayne, and Goshen Districts of the North Indiana Conference, in the interests of the Freedmen's Aid and Southern Education Society.

— Rev. Dr. C. B. Besse, well known to many of our readers, has just been returned by Bishop Andrews to Carbondale, Ill., for the fifth year—the only pastor so returned in the Southern Illinois Conference this year. There is evidence of marked prosperity on his charge.

— Rev. Robert MacDonald, recently of Warren Avenue Baptist Church, this city, now pastor of the Washington Avenue Church, Borough of Brooklyn, has been appointed preacher to Harvard University. His terms of residence of three weeks each are in January and May.

— At the third district councillor convention held last week in Cambridge, Mr. O. H. Durrell was made the nominee by acclamation. The *Boston Herald*, in editorial comment, says: "The course appears to be pretty clear for Councillor Durrell, which furnishes occasion for congratulations all around."

— The following fact is being mentioned by the Methodist press as if it were something extraordinary: "Rev. A. M. Hough, one of the delegates elected to the General Conference by the Southern California Conference, is a superannuate." But the New England Conference is quite likely to honor one of its best beloved superannuates after that fashion.

— The *Christian Advocate* of last week says: "Dr. Fred S. Hall, a graduate of Wesleyan University, class of 1893, and Doctor of

Philosophy in Political Economy of Columbia University, class of 1898, has just received an appointment in the United States Census Office in Boston, Mass. He will have special work in the Industrial Department of the census of 1900."

— Rev. Joseph Cooper, who was stationed at Soltua's, has been appointed by Bishop Mallalieu to Centreville, R. I., and has already entered upon his work at the latter place.

— Mrs. Hattie E. Clark, wife of Rev. Jonas M. Clark, formerly of the New England Conference, died in Springfield, Oct. 9, at the home of her son, Ezra E. Clark, at the age of 79 years.

— Miss Edith M. Hadley, sister of Mr. P. H. Hadley, foreman of ZION'S HERALD, was united in marriage, on Monday, Oct. 9, with Mr. Ferdinand Emerson. The wedding occurred at Hotel Beresford in this city, Rev. E. A. Horton performing the ceremony.

— The public press of Troy, N. Y., speaks very frequently and in strong terms of appreciation of Rev. Andrew Gillies, of State St. Church. In a personal mention before us he is said to be "taking a high place in the pulpit ranks of the city. Although young, Mr. Gillies is not only an orator, but a deep thinker."

— Rev. Richard Burn, a superannuated member of the New England Southern Conference residing at Marion, died, Oct. 9, of apoplexy. He leaves a wife and one son who has just entered the freshman class of Boston University. He was a sweet-spirited Christian gentleman and a faithful minister of the Lord Jesus Christ, much beloved by the churches he served.

— A pleasant reception was extended by the New England Branch of the W. F. M. S. on Monday, in Wesleyan Hall, to Misses Clara M. Organ and Mary P. Stearns, who are to sail by the steamer "New England" on Wednesday for India. Mrs. Jesse Wagner, president, was in charge. Prayer was offered by Dr. C. A. Crane, and addresses were made by Miss Mary E. Lunn, Miss Emma L. Knowles, of India, Rev. Charles Tilton, and Mrs. William Butler.

— Mrs. Caswell, wife of Rev. E. W. Caswell, of Trinity Church, Norwich, Conn., died at the home of her son, Rev. Lincoln H. Caswell, at Glen Cove, L. I., Oct. 4. Mrs. Caswell's prolonged illness had induced her husband to try a milder climate, and he had just been transferred to Wilmington Conference and stationed at Middletown, Del., in exchange with Rev. Isaac L. Wood. Funeral services were held on Friday at the Glen Cove Methodist Church, Dr. George Van Alstyne, presiding elder of Brooklyn North District, Dr. George Eckman, of St. Paul's, New York, and Rev. J. Avery Norris, of the Presbyterian Church at Glen Cove, participating.

— One of the most eminent of our Methodist laymen, ex-Secretary of the Interior James Harlan, died last week at his home in Mount Pleasant, Iowa. He was born in Illinois, Aug. 25, 1820. He graduated with distinction at Indiana Asbury University in 1845, and studied law. He was received on trial in the Iowa Conference in 1854, and was appointed president of Iowa Wesleyan University. In 1855 he was elected to the United States Senate, and was appointed Secretary of the Interior by President Lincoln while still a Senator. Later he served six years longer in the Senate. All through his life he was an honored and faithful communicant in our church, often representing it at the General Conference and in other conspicuous positions. It was while attending the late session of the Iowa Annual Conference that he contracted the cold which caused his death.

BRIEFLETS

The *Boston Journal* of Oct. 10 announces a truth which it would be well for even the religious press to ponder: "Neither newspapers nor parties suffer through dealing fairly with their supporters. It is evasion and concealment, not frankness, that they despise. No criticism that is truthful and is prompted by an honest motive will hurt a newspaper."

Rev. G. Campbell Morgan will be heard in a series of special meetings this week on Thursday, Friday and Saturday, at Tremont Temple. Without doubt our people will be greatly instructed and profited by these services. Mr. Moody, Rev. Dr. J. W. Chapman, and others will be present.

It is a high compliment to the usefulness of the work of the Young Men's Christian Association among our soldiers that the War Department has requested the International Committee in New York to place an Association secretary, fully equipped, on each of the ten or twelve transports soon to sail for Manila. Congress failed to make any provision for additional chaplains to accompany the new troops about to be sent out, and there are in Manila, to care spiritually for the 45,000 troops already there, scarcely half a dozen chaplains.

It should be noted, as a striking commentary upon the course of the *Western Christian Advocate* in its ardent defense of Secretary Schell, that the Ohio Conferences have taken adverse action in the case. A report of the proceedings of two of them appears elsewhere. This confirms our statement, made long ago, that our ministers generally thoroughly understand the matter, and have come to just conclusions.

We do not believe any minister is satisfied who is not constantly reaping a spiritual harvest on his charge. Many are in great soul-agony because of the days of spiritual barrenness which are upon them. To such we especially commend the message from Principal Fairbairn on our cover. We were convinced, when we heard him speak them—and reflection has only deepened the conviction—that he had uttered the message that the ministry of this day most needed to hear and to heed. Let all prayerfully read and ponder the significance of what is meant by being in "God's company!"

The following suggestion from Rev. Dillon Bronson, of Lafayette St. Church, Salem, is so wise and pertinent that no word need be added: "Perhaps every preacher has thought of it already. We find it an excellent plan to observe 'Old Folks' Sunday' early in October, with autumnal decorations, a cheerful sermon, carriages sent for the infirm, and the Preachers' Aid collection for the veteran ministers. It is the best time for this collection, and I wish our church everywhere observed an Old Folks' Day in October as regularly and enthusiastically as we observe Children's Day in June. We Americans make altogether too little of old age."

Secretary Root is a striking and most happy illustration of the value of the right man in a critical and urgent situation. General and vituperative criticism of the War Department has ceased, and the new secretary has already won the confidence of the people at large. He is accompanying the President on his trip in the West, and that he is a master of discreet and telling speech is evinced by the following utterance: "There is no partisanship, no factionalism, in the business in which we are engaged helping Pres-

ident McKinley. No man can shelter himself under the flag of party or justify himself by any declaration of principle in failing to stand behind the men of all parties and all creeds who lie today in the trenches in Luzon. No man who knows his duty and is a true American will fail to do it."

Our readers will note, on another page, that the Boston Methodist Social Union will resume its meetings next Monday evening, Oct. 16. Rev. Dr. Henry C. Weakley, of Cincinnati, will give an address on the Deaconess Movement, and there will be other interesting speakers.

Prof. John Alfred Faulkner, D. D., of Drew Theological Seminary, contributes an exhaustive review of Prof. Beet on "Eternal Punishment" to last week's *Independent*. Some idea of the incisiveness and frankness with which the volume is treated may be inferred from this opening paragraph: "Professor Beet's 'The Last Things' (London and New York, third edition, revised and enlarged) is the most important work on Future Punishment ever written by an English Methodist. Another important book is that by Dr. Marshall Randles, which defends the old-fashioned doctrine in the old-fashioned way, written in a cold, unimpassioned style, as though the assigning millions of his fellow-men to hell did not cost him a pang."

Appointment of Presiding Elders

BISHOP MALLALIEU has filled the vacancy made by the death of Rev. Dr. G. F. Eaton, presiding elder of Cambridge District, New England Conference, by transferring Dr. Joseph H. Mansfield to that district, and appointing Rev. Willard Taylor Perrin, Ph. D., of First Church, Dorchester, presiding elder of Boston District. Dr. Mansfield is continued in the presiding eldership, not only because of his well-known and marked success in the discharge of the responsible duties of this office, but also, and with good reason, because his important services to the Boston City Missionary and Church Extension Society (of which he is corresponding secretary) demand his continued leadership and supervision, and the society is not in a condition at present to support a salaried officer.

The appointment of Dr. Perrin to the Boston District will give general satisfaction. He is greatly beloved by his brethren in the ministry for his profoundly religious life, his high ideals, and his ability. Dr. Perrin was born in Cambridge, June 2, 1850. He entered Harvard College in 1868, graduating in 1870 in the same class with Governor Wolcott, standing twelfth in scholarship in a class eminent for its high rank. After graduation he was submaster in the Boston Latin School for one year. Entering the School of Theology of Boston University in 1871, he graduated in 1874. During this course he was instructor in Greek for one year. He was admitted to the New England Conference in 1874, ordained deacon by Bishop Simpson, and elder by Bishop Harris. He was married, April 12, 1876, to Miss Lucy Ellen Denton, of Newton, who has been an invaluable helper in all the work of his ministry. He has served with success important pastorates in the Conference, including Trinity, Worcester; Worthen St., Lowell; St. John's, South Boston; and First Church, this city. In 1898 he was elected secretary of the board of trustees of Boston University. He was chosen president of the New England Deaconess Home and Training School Corporation to succeed Dr. Brodbeck. From 1896-'98 he was president of the First General Conference District of the Epworth League, and served as president of the Boston Methodist Preachers' Meeting in 1897-'98. His

degree of Doctor of Philosophy he received from Boston University.

Thoroughly acquainted with his brethren in the ministry, with the churches, and with



REV. W. T. PERRIN, PH. D.

the important interests of the Conference, his high aims, consecration, and entire devotion to the work of the responsible position to which he is called will, it is believed, enable him to magnify the office.

Seventy-fifth Milestone of Rev. Daniel Steele, D. D.

A RARE privilege was accorded the writer on Thursday last, Oct. 5. On the Monday preceding, the Boston Methodist Preachers' Meeting had adopted congratulatory resolutions upon the approaching 75th birthday of Dr. Daniel Steele, and had appointed a committee to convey their greetings in person upon the day itself. And so we stood in Dr. Steele's parlor with a beautiful bunch of seventy-five choice roses in hand, and imperfectly expressed to the good man the measureless love of his brethren. We thought of the sympathetic host of pupils, parishioners and readers who would have been very glad to have been with us.

While informally responding, with grateful appreciation of the kindness of his brethren, Dr. Steele reminded us that in the early years of his ministry he was so cadaverous in his appearance that people predicted an early death. In 1862 when he went to Genesee College, to succeed the deceased Dr. E. E. Bragdon, a citizen who had subscribed to Dr. Bragdon's monument, after seeing Dr. Steele's pale face, remarked, evidently with dampened enthusiasm: "We must subscribe for another monument." In 1879, as a result of excessive literary labor, he came near to a total collapse, not being able to compose a sentence during several months. But, by the blessing of God, he has outlived the predictions of his friends, and is enjoying a remarkably fruitful old age. "I purpose," he says, "to occupy till the Lord shall call me to my future employment. Service is my conception of heaven."

Upon his graduation from Wesleyan University in 1848 he was appointed tutor in that institution, and a good share of his life has been devoted to educational work. Widely scattered are the men and women who have come under his potent influence as students—at Genesee College where he was professor and for some two years acting president; at Syracuse University, of which he was the

vice-president at its organization; at the School of Theology of Boston University, where he has served at different times as acting professor in Greek Testament, systematic theology, and homiletics; at the New England Deaconess Training School, of the faculty of which he is at present one of the leading members. For many years he has been a valuable member of the board of trustees of Boston University.

As pastor in the New England Conference he has served prominent churches in Boston, Lynn, Salem, Springfield, Malden, and other places, and is now serving as the pastor's fatherly and faithful helper at the First Church in Dorchester. In this society Dr. Steele and his noble family—Mrs. Steele and two daughters—are highly respected and greatly prized. Mrs. Steele, who modestly remarked on Thursday that she was the one to be congratulated, is fittingly described in Dr. Steele's most charming "dedication" of his "Milestone Papers." She is wonderful in her sprightliness and efficiency as queen of the home, class-leader, Sunday-school teacher, president of the Missionary Society, and everybody's friend. Their two sons are an honor and comfort to these worthy parents. Dr. Wilbur F. Steele is professor in the Iliff Theological School at Denver, and Charles is a faithful Methodist preacher in Michigan.

Nov. 17, 1870, was the red-letter day of Dr. Steele's spiritual life. On that day a mighty baptism of the Holy Spirit fell upon him. "I think," he writes, "I went where Paul did when he heard things not lawful, not possible, to utter." He was thus introduced into the Wesleyan experience of perfect love. Of this experience he has never tired of telling; of the doctrine involved he has been the earnest and able exponent with voice and pen. He ever delights to sign his name as he did the other day, "Yours with the abiding Comforter, Daniel Steele." In his matchless "Love Enthroned" the story is told—a book which no Methodist can afford not to read, and which has been and will be an incalculable blessing to thousands. It has been republished by two houses in London. Rev. F. B. Meyer of England, one of the leaders in the Keswick movement, is reported to have said at Northfield that the two books which had helped him most were "Love Enthroned" and "Milestone Papers" by Dr. Daniel Steele. Dr. Steele has been busy with his pen. His other published books are: Commentary on Joshua, '73; Blinney's Theological Compend Improved, '75; Antinomianism Revived, '87 (the second edition of this, enlarged and entitled, "A Substitute for Holiness," is translated into Canarese and published in Madras, India); Commentary on Leviticus and Numbers, '91; Half Hours with St. Paul, '94; Defense of Christian Perfection, '96; Gospel of the Comforter, '97; Jesus Exultant, '98. His readers will be pleased to know that he is furnishing an article every week for some religious periodical, is writing a commentary on First John, and has other books in his "mind's eye." While Dr. Steele has often expressed in public his deep sense of humiliation because he has not been able to bring sinners to repentance and salvation as his heart has yearned to do, he may certainly be comforted with the assurance that in an extraordinary way he has been used by God to edify the saints.

Some may be surprised to learn that Dr. Steele has a thorough appreciation of the humorous, and is a delightful conversationalist.

It is our joy to bring to him, while yet in the flesh and with senses keen, the roses fragrant with affection and esteem. May this lovable and helpful man be spared for years of happy service before he "sweeps through the gates, washed in the blood of the Lamb!"

W. T. PERRIN.

ULTIMA THULE

REV. ROBERT E. BISBEE.

The soul is thrown in the grandeur of a sublime solitariness on God. — F. W. Robertson.

In solitude, on wings of prayer,
My soul ascends before the throne;
My only hope of help is where
My heart the Father meets alone.

In vain I search the works of man,
In vain the church declares its will,
In vain the priest marks out his plan,
There is no sign infallible.

God only is my guide and stay,
My hope in hours of darkest night;
From His blest throne a single ray
Makes all my pathway glow with light.

Oh, grandeur of that hour sublime
When I unveil my inmost need,
And feel each moment of the time
The heart-throbs of the life indeed;

A life that pledges now and here
The surety of eternal day,
That knows no death, no hell, no fear,
But flames with fires of truth for aye.

Such, Father, is the life I know
When, heedless of earth's noisy call,
In solitariness I throw
My soul on Thee and find my all!

East Pepperell, Mass.

"THE ENDUEMENT OF POWER"

REV. W. T. WORTH.

I HAVE read Dr. J. W. Johnston's article bearing the above caption, and published in the New York *Christian Advocate* of August 31, with interest and care. It discusses a question vitally important to every real Christian. The success or failure of the church is dependent on its proper solution. If it shall retain and increase the pentecostal inflow, if every disciple shall be Spirit-filled, its conquest of sin is certain. If it shall eliminate the supernatural, and hold and announce only its ethical doctrines, it will not be able to generate enough power to preserve itself from decline and ultimate failure.

My question is: Does the Doctor take the right attitude? Are his conclusions correct? I do not ask whether he is right in saying that "it is an undoubted fact that the man, no matter whether he be bishop, elder or layman, who talks most about 'the endowment of power' seems to possess almost nothing of it himself." This sounds like a private opinion; and we wonder how he knows that it is "an undoubted fact." It is probably true in some cases; but it sounds too sweeping and inclusive. Near the close of the essay he says: "When a man speaks with conviction, with earnestness, giving tremendous emphasis to his word by a life of sublime consecration, that man will have the gift of power." Why does he not say these are the power? He must, in order to be consistent with himself; for, just a few sentences later, he adds: "These three qualities — profound conviction, thrilling earnestness, and absolute consecration — constitute 'the endowment of power' in its highest form." Does he mean to say that these three qualities, the value of which every thoughtful person recognizes, are all that is needed

for our greatest efficiency in Christian life and work? If he does, we vainly look for the supernatural. "God is [not] in His world." We have a body without a soul; a temple without the Shekinah.

He objects that this phrase, "endowment of power," has been abused. So have many other statements of Christian truth; but shall they be abandoned on that account? And may it not be true that those who use it with less reverence than we think they ought to have really believe that the grace it describes is "a subtle, marvelous, unearthly" influence, which, while it does not compel acceptance, does constrain men to accept Jesus Christ as a personal Saviour? I have not been so unfortunate as the Doctor, for I never heard the most ardent believer in the endowment of power say that its possessor was thus made irresistible. Such a thing could not be truthfully affirmed of our Lord Himself. There were times when convicted men said of Him: "Never man spake like this man." But there were some who said: "He casteth out devils through Beelzebub." And of these, and others like them, Stephen the martyr said: "Ye do always resist the Holy Ghost; as your fathers did, so do ye."

I have just read a criticism by Dr. Parkhurst, of New York, in an August number of the *Independent*. He reviews an article by an English churchman on "The Falling Off in the Quantity and Quality of the Clergy" in his communion. Dr. Parkhurst makes this special point: "The writer has nothing to say about the need there is of having the pulpit filled with divinely inspired manhood, pure and simple. There is no reference from beginning to end to the fact that the prime need of the preacher is to be filled with the Holy Spirit, and that the initial ingredient of pulpit power is pentecostal baptism." Is not that the general opinion?

Let us go back, and see what the New Testament says about it. In the first place, it nowhere says that a "profound conviction, thrilling earnestness, and absolute consecration" are the sum total of a Christian worker's outfit, while it does say, in substance, that if a man fails to possess these, he has no right to claim that he has the Holy Spirit as his indwelling Helper. It does say that a number of men were in the most intimate relations with Jesus Christ, and that, notwithstanding their excellent opportunities for understanding Him, they frequently misinterpreted His motives; they lacked a mission and a message; they longed and looked for a temporal kingdom; and, when the crisis came to Him, "they all forsook Him and fled." But after He went to "the right hand of the Father," and they had spent nine or ten days in constant "praying and struggling after something which had no definite form in their minds" except that it was "the promise of the Father," "suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the place where they were sitting;" and Peter, a few minutes afterward, said: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all

flesh; and your sons and your daughters shall prophesy . . . and it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

This opened a new chapter in human experience. There came to these disciples a larger measure of illumination and power than had ever before been enjoyed. The way was opened for such a display of consecration and enthusiasm, based upon the Spirit-wrought conviction of the truth of the Gospel of Jesus, as made the first Christian century a heroic age. Does not Dr. Johnston believe that these manifestations of "profound conviction," etc., are the results of "the endowment of power," instead of the endowment itself? Do we not agree that our need is the Divine presence, energizing human agencies? And may we not sing together with longing hearts, —

"Remember, Lord, the ancient days!
Renew Thy work; Thy grace restore;
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour!"

Auburndale, Mass.

BRICK-TOP

[Hypophora Perplexum]

PROF. DALLAS LORE SHARP.

MAN was an item in the reckoning when the world was made; his chief tendency was anticipated, too, as is everywhere attested by the way nature makes use of his wreckage. She provides prodigally for his comfort; but, not content with this, out of his refuse, his waste, his bungled and spoiled, she sometimes fashions her rarest, she makes some of her daintiest delicacies. The poor man's *chef* is she, with crumbs; taking his chips and cobs, his stubble and stumps, to bring them back for his table, as the measure of her culinary art.

So, at least, any one with an imagination and a cultivated taste must think after he has eaten that October delicacy — the Brick-top mushroom.

Eat mushrooms? — !!! I see your pious hands go up in horror. I know you think the Bishops ought to add a mushroom-clause to those in the Discipline touching cards and dancing and theatres. But there is nothing morally wrong in a taste for mushrooms. Yet, for downright fatality, a fondness for these fungi is beyond burglary and ballooning as far as these are beyond honesty and hoeling corn.

Mushroom-eating is always uncertain — you have to wait at least six hours before you know whether to telephone for the doctor or think you enjoyed the feast — and it is often hazardous. One naturally picks the most beautiful in gathering anything; and among the mushrooms, these perfect specimens, these ideal shapes, are very likely to be the deadly *Amanita*, or some of its evil kin, whose toxic breath throws any concentrated combination of arsenic, belladonna and Paris green far into the shade.

Nevertheless, there are good people who will eat mushrooms — toadstools, even, if you please. Boston will have its Mycological Society in spite of muscarin,

just as it will have its Kennel Clubs in spite of hydrophobia. So, let us take Mr. Gibson's frontispiece of skull and cross-bones for our centre-piece; spread our table; bring on the broiled Brick-tops; and insist that, as for us, we know these are the ambrosia of the gods.

Yet the development of an enthusiasm for mushrooms — for anything, in fact — is worth the risk. Eating is usually anything but a stimulus to the imagination. "Sentimental Tommy" was an exceptional lad; and his ecstasy at the charity supper was quite out of the ordinary, save among mycologists. One cannot eat mushrooms in any other than Tommy's frame of mind. If it happens to be your first meal of Brick-tops — you come to the task with the latest antidote at hand — there is a stirring of the soul utterly impossible in the eating of a potato. You are on the verge all the time of discovery — of quail-on-toast, it may be, or oysters, beefsteak, macaroni, caviare or liver, according to your nationality, your previous boarding-house, your native fancy, and mycological intensity. The variety of meats, flavors and wholesome nutrients found in mushrooms by enthusiasts beggars all tales told by breakfast-food manufacturers. Indeed, after listening to a warm mycologist one feels as Caleb felt at sight of the grapes and pomegranates: Children of Anak may be there, but the way to the woods and the paths to the pastures are gates to a land of milk and honey. Let us go up at once and possess it.

If eating mushrooms quickens the fancy, the gathering of them certainly sharpens the eye and trains the mind to a scientific accuracy in detail that quite balances the tendency toward a gustapoetic extravagance. When one's life, or dinner at least, depends upon the nicest distinctions in stem, gills, color and age, even a Yankee will cease guessing and make a desperate effort to know what he is about.

Here is where the Brick-top commends itself above all other varieties of mushrooms that approach the shape of the deadly Amanita. Brick-top is entirely harmless, and quite beyond hope of confusion with the harmful kinds. First, it rarely grows anywhere except upon rotten oak stumps. I have found a few scattering individuals through the woods, and took two out of my lawn last autumn; but even in the lawn oak trees had been cut within two years, leaving enough behind to furnish a host for the mushrooms. They usually grow in numbers — I took a peck once from a single stump — and come in September and October. They are umbrella-shape, short-stemmed; without a "cup" or bulge at the root; regularly gilled; of a rich brick-brown or red at the centre of the cap shading to a delicate brown at the circumference. The gills in fresh young specimens are light drab, turning black later with the black spores.

The clumsiest collector, when once Brick top has been pointed out to him, can hardly gather any other species by mistake. No one need fear Brick-tops. Taken young and fresh, if they do not broil into squab or fry into salmon, at

least they will prove to be deliciously tender, woody mushrooms, good to know and a joy to collect.

And collecting mushrooms — pursuit once more — is, after all, their real source of value to us. Our stomachs are too much with us. It is the hunt for mushrooms, the introduction through their humble door into a new and strange room of the out-of-doors, that makes mycology worthy and moral.

It is well enough to beguile oneself and fellow fools with large talk of proteids, rare flavors and small butcher's bills; but it is mostly talk. There is about as much in it as in Spiritualism or Christian Science. Indeed, mushrooming is much like Christian Science: a genuine lover of the fungi and of the out-of-doors, having filled his basket, always gives his day's gleanings to the least resisting member of the party before he reaches home, and himself feeds on the excitement of the hunt, the happy mental rest, and the flavor of the woods.

After a spring with the birds, a summer with the flowers, to leave glasses and botany-can at home and go a-tramping through the autumn with a grape-basket after mushrooms, is to walk into a new wonder-world. Joe-pye weed and boneset are in flower, the jays and red-eyed vireos are still about; but with an eye for fungi only, every wood and pasture is the haunt of fairies — rings of oreads in the meadows, dryads starting from the birches, and crowds of goblins climbing over the crumbling oak stumps.

We have heard of the sportsman who traveled through India and killed fifty tigers without seeing a native Christian: and of the missionary who traveled through this same country and converted fifty natives without seeing a tiger. There are tigers and Christians in India, and birds, flowers and mushrooms in our uplands and meadows when we go looking for them. With an eye single for fungi, you must see them in every shape and color, in every imaginable place — under leaves, up trees, in cellars — and along any path you may take. So single is this sight that, visiting Boston recently, and looking through the elms from the Common for a view of the newly gilded dome of the State House, my eye was caught in the midst of the trees by a cluster of golden mushrooms high up among the branches. I might have missed the dome, I might have walked into the pond, I might have been robbed or carried to an asylum, had the boot-blacks left me to myself and the mushrooms.

Brick-top is in its prime early in October. October is not the month of flowers. I never come upon the witch-hazel, yellow-leaved and half-bare, but all in blossom, without a start. It is unnatural and uncanny. The sedges brown and dead, the maples already leafless, the robins gone, the muskrats starting their winter lodges, and here in the yellow autumn sun this straggling bush, its own leaves sere and falling, spangled thick with yellow blossoms! It looks as if the hydras from the dying lily pads had crawled up over the bush

and were turning yellow with the rest of the autumn world.

No natural and well-ordered plant ought to be in flower when its leaves are falling; but if stumps and dead trees are to blossom, of course leaf-falling time would seem a proper enough season. And what can we call it but blossoming when an old oak stump, dead and rotten these ten years, wakes up after a soaking rain some October morning a very mound of delicate, glistening, brick-brown mushrooms? It is as great a wonder and quite as beautiful a mystery as the bursting in bloom of the marigolds in May. But no deeper a mystery. "Dead" did I call these stumps? Rotten they may be, but not dead. There are no dead in the out-of-doors. Change there is, and decay, but ornithologically, entomologically, cryptogamically and mycologically, the average so-called dead tree is the liveliest piece in the woods.

There is food for the poet and for the philosopher in these crumbling stumps, as well as for the epicure.

Boston University.

OUR WASHINGTON-BALTIMORE LETTER

REV. HUGH JOHNSTON, D. D.

THE seventh General Council of the Pan-Presbyterian Alliance, organized through the efforts, chiefly, of the late Dr. McCosh, is being held in the New York Ave. Presbyterian Church, where President Lincoln was wont to worship. The Council is remarkable not alone for its representation of so many climes and tongues, but also for its containing so many denominations of the followers of Zwingli, Calvin, and Knox. No voting takes place on any matters save those of general business. The wisdom of this provision was evident upon the conclusion of the first paper by Prof. John Dewitt of Princeton Theological Seminary, which was on "The Bible and the Reformed Churches." It might be designated as a rationale of Chillingworth's famous phrase, and is certain to excite comment in the Presbyterian press. Breathing as it did fire and threatenings against the higher criticism, it was listened to by such men as Gerhart of this country and Principal Charles A. Salmund of Scotland. The division seems to run between the Scotch visitors and the home representatives, for the trial and vindication of A. B. Bruce and Marcus Dods has as yet had no parallel on this continent. One is tempted to regret the absence of some of the Scotch Presbyterians whose theological works have made them so well known throughout the world, but the presence of such men as the scholarly and courtly Dr. Cavin, principal of Knox College, Toronto, the erudite Principal Salmund, the apostolic John G. Paton, of New Hebrides, and such well-known men as Lee Ker, Principal Stewart, and Dr. James Stewart, moderator of the Free Kirk, together with the prominent men of our own land, give tone to the gathering.

On Wednesday evening the delegates were received at the White House, being presented to the President by Dr. Riddell, and on Saturday evening, in the halls of the Corcoran Art Gallery, the general city reception was held.

Among the Methodist churches the work of the fall is fairly begun. The various pastors have returned to their pulpits, though some, like Dr. Huntley of Trinity, have borne the heat of the entire summer at their

posts. Dr. Bristol returns from a six weeks' jaunt through Germany, which included a visit to Dresden and its art treasures. He was accorded a warm welcome on Friday evening last, in the parlors of Metropolitan. Two of the members of this important charge have received well-merited recognition from the Administration: Andrew B. Duvall, Esq., a trustee of Metropolitan, for some years connected with the office of the district attorney—latterly as the attorney—has been decided upon as the successor to Justice Cox on the local Supreme Bench; and General T. H. Anderson, long prominent in financial and legal affairs in the city, takes up the duties of United States district attorney on Monday next. Both appointments are eminently satisfactory to the city and flattering to the denomination they represent.

The educational work of the Y. M. C. A. for the coming year is under the charge of Mr. H. O. Hine, the local Epworth League president, and promises to double its previous record both as to the number of students and the variety of subjects on the curriculum.

It is also interesting to note that the work of the Isthmian Canal Commission has been greatly expedited through the work of Mr. H. A. Morrison, Jr., a member of Trinity Methodist Episcopal Church, who has prepared an exhaustive bibliography of the works and magazine articles relative to Isthmian canals. It is to be printed as a bulletin of the Library of Congress.

The district organizations of the Woman's Home Missionary Society held their annual meeting on Wednesday, Sept. 27, when a report of nearly \$2,300 was returned. Mrs. T. L. Tulloch was elected president. At the conclusion of the session, which was held in Foundry Church, the quarterly meeting of the Woman's Foreign Missionary Society was held, when it was found that the sum raised—\$1,313—was the largest of any quarter in the Society's history. Mrs. T. H. Anderson, the president, was in the chair. At a subsequent meeting of the Washington Branch of the Conference Society, Mrs. Frank M. Bristol was elected chairman, and the ladies had the rare treat of listening to an address from Dr. John Paton.

The American University is now ensconced in more commodious quarters in the Glover Building, its two bright and airy rooms being ample enough to entertain the entire board. Meantime the Catholic University is adding another college—Holy Cross College—to its growing nucleus. Its accession of three colleges in little more than a decade is a trumpet call to Methodism to take her proper place in the educational work of the national capital.

Meantime, with the modest hero of Manila in the city, and the closing session of the present administration looming up, Washington is pervaded with an air of excitement. The great events with which the days of the present administration have been replete will be marshaled to the defeat or the defence of the Republican Party, and the session promises to be more than ordinarily lively.

In their reception to Admiral Dewey the citizens of Washington refuse to feel themselves placed in the shade by the tremendous ovation in New York. While Washington lacks the magnificent naval parade, and can afford less of the booming of cannon and the flashing of lights, her people feel that the national character of their welcome is understood and appreciated.

While New York and all America have been giving welcome to Dewey, the greatest of living American heroes, Baltimore has been

sting the officer who commanded the vessel named after the Monumental City—Capt. N. M. Dyer—and which bore its share in the great victory of Manila Bay. While the friends of Sampson and Schley have been making things hot in naval affairs, the Rear Admirals themselves have no quarrel between each other and have been dining together most agreeably. The story goes that but for the ill-advised interference of professed friends, both officers would have been promoted.

Maryland politics are at present badly mixed. Governor Louder and Senator Wellington have quarreled over the management of the campaign, and the Democratic managers see in the defeat of the senior Senator the defeat of the party. As the city has fallen back into the hands of the old organization, it is not unlikely that the State, too, will be no longer Republican at the next general election.

The Woman's College has reopened with a freshman class of over one hundred, and the Latin School has also a hundred new students.

The Preachers' Meeting has resumed its sessions, and discussions are rife over the Schell incident and the probable outcome, and local Conference affairs. Three new presiding elders have to be appointed, and there are many speculations as to the probable presiding Bishop and the probable appointments. Will any who have long filled the office with great executive ability and who exert a commanding influence in all ecclesiastical matters be reappointed, or will entirely new men be nominated? Will there be transfers from one district to another, or will these influential members of the cabinet find themselves appointed to pastoral charges?

Preparations are being made for an evangelical visit from Dr. G. Campbell Morgan, of London, and a spirit of earnestness is being manifested by the pastors and churches of the city. At a largely attended gathering of the Ministerial Union the pastor of the First Methodist Episcopal Church read a paper on "How to Secure a Genuine Revival of Religion in all our Churches." He dwelt upon four requisite conditions: 1. Deep humiliation before God; 2. Personal confession of Christ and personal effort on the part of church members; 3. Special prayer; 4. An earnest, faithful, and Spirit-baptized ministry. He said that ministers must aim at conversions before they would get them; and that the truths preached must be truths which the Holy Ghost can use for the regeneration of men. He urged that if ordinary means do not reach men, the extraordinary should be employed; but what is most needed is to beget that spirit of expectant faith which shall look for salvation in all our services. This will uplift our sanctuary worship and make our prayer-meetings, Sunday-schools, Epworth Leagues—all the channels of ordinary church life—streams of salvation and means of refreshing, renewing grace.

Washington, D. C.

—There is a quaint legend which tells how, some years after the event, St. Thomas was again troubled with agonizing doubts as to our Lord's resurrection. He sought the apostles, and began to pour his soul's troubles into their ears. But first one, then the other, looked at him in astonishment, and told the unhappy doubter that he was sorry for him, but really he had so much to do he had no time to listen to his tale. Then he was fain to impart his woes to some devout

woman. But they, as busy as Dorcas, and in like employment, soon made him understand that they had no leisure for such thoughts as these. At last it dawned upon him that perhaps it was because they were so busy that they were free from the doubts by which he was tortured. He took the hint; he went to Parthia, occupied himself in preaching Christ's Gospel, and was never troubled with doubts any more. — *Paloubet*.

IMPRESSIONS OF COUNCIL UPON AN OUTSIDER

REV. A. S. LADD, D. D.

THE International Congregational Council which convened in Tremont Temple, Boston, Sept. 20-28, was an immense affair. After studying the program I concluded that I could not afford to miss it. A presiding elder gets so little time for study, that when such a chance to absorb offers itself it is worth the time and money it costs.

It was reassuring, in these days of laxity and indifference, to see such crowds of intelligent people show such a deep interest day after day in the profound and yet living themes presented. It was a new and splendid illustration of the fact that the church of God has enlisted in her service a good share of the brains and scholarship of the world. If ever a body of men who were deeply interested in the advancement of any great cause proved themselves masters of logic, wit, rhetoric and eloquence, these men and women did.

I have no ability to judge the higher critics; but I was convinced as never before that an honest, reverent, and prayerful search after truth in any and in all realms of study is both a privilege and a duty. The opposition that some manifest to a modification of creeds, theories of inspiration, methods of church work, etc., will seem to the future historian almost incredible and entirely unpardonable.

I was impressed with the advantage possessed by the man who has his subject so thoroughly in hand as to be able to present it without notes. Again and again did the men who were for the most part confined to their notes occasionally get away from them, and, untrammelled, step out from behind the desk and fire red-hot shots in a way that awakened the greatest enthusiasm.

It was interesting to see how differently great and good men look at certain great movements and institutions. President Hyde said some true and some flippant things about theological training, and the replies to the doughty president were simply overwhelming. The Christian Endeavor movement was severely criticised, and Father Clark replied with much warmth. Occasionally John Wesley got a word of generous praise, and occasionally Methodists and others got a hard hit. There was much of self-laudation, but on the whole the spirit was kind and tolerant, and the tone was decidedly quickening and ennobling.

The hymns used were the solid hymns that are marching down the centuries as living and potential things, and not a single silly little ditty among them. Only once did I hear the man who led in prayer when he repeated the Lord's Prayer use the word "trespasses" instead of "debts," and this caused evident confusion.

Dr. F. A. Noble showed his Methodist training by turning the first social meeting which he led into a veritable Methodist class-meeting. He called on men by name to relate what good they had received from the Council. And Dr. Meredith, I thought, showed a bit of his Methodist training when, after one of the most exciting sessions—Wednesday morning, Sept. 27—Dr. Moore having replied to the strictures of Presidents

Hyde and Bloom, and they in return having spoken their last word in self-defence, he was called upon to pronounce the benediction, and used the form commencing, "The peace of God which passeth all understanding."

Surely it was a great convocation in a great city! It was quite an education. Any man cannot be altogether stupid who took this in — at least, I lay this flattering unction to my soul! I wish more of my brethren in the ministry could have taken advantage of it. Such mounts we ought to climb when we can; upon the crest of such waves we ought to throw ourselves when possible.

Brunswick, Me.

AUTUMN

Hall, golden harvest days! Ye bring reward
To honest labor; tune glad hymns of praise
To Him who crowns the year with mercies.

Ye
Proclaim God's faithfulness to all who toil
In faith and hope; who in the morning sow
Their seed, and ne'er withhold the careful hand

Till they receive the increase. Ye assure
This hoping, trembling, disappointed heart
That, though oftentimes e'en summer days are sad

With rain, though spiritual harvests be
Delayed, God's promises can never fail;
But to the waiting soul He shall appear,
And, like the mellow autumn sunlight, shine
In benediction on the ripened fruit.

— Marcus Mariow.

A CHALLENGE TO CHRISTIAN SCIENCE

THE Christian Science treatment of disease receives hard blows from Dr. John B. Huber in an article in the October *Popular Science Monthly*. Dr. Huber is a New York physician, who last year set out to investigate. He tells the luck he had.

Before beginning his investigation Dr. Huber reflected that mental suggestion is a potent factor in the treatment "of such diseases as are not characterized by permanent pathological changes in the tissues." He remembered, of course, that when influenced by the physician the mind of the patient "can affect his body favorably both in functional disorders and in disorders that may result from nervous aberration — such as hysteria in all its protean forms, the purely subjective, as headache and hyperæsthesia, and also those exhibiting objective manifestations, as hysterical dislocations and paralyses." Medical men have long employed mental suggestion upon patients and use it in appropriate cases. They would not underrate its value, according to Dr. Huber.

But what he wanted to discover was whether the Christian Science "healer" could cure cases in which the physical tissues of the patient had undergone pathological changes. What about cancer, Bright's disease, locomotor ataxia, advanced phthisis? What results did they have in typhoid fever, pneumonia and diphtheria? Dr. Huber, therefore, searched for such cases. If Christian Science had cured them, he considered that miracles had been wrought. First of all, he wrote to Mrs. Mary Baker G. Eddy, the "mother" of the Christian Science church, for information. His questions were in this vein: What is your system in treating disease? What is health? What is disease? Do you investigate symptoms, or signs of disease? Do you make diagnoses? Is cleanliness and good sanitation a part of your treatment? Do you isolate patients sick with infectious diseases? How do you treat bone fract-

ures, or violent injuries? Do you treat structural diseases, as cancer? If so, how do you know you are treating them? Will you name patients you have treated, giving permission to investigate their cases? Animals are sick sometimes; could they be cured by Christian Science methods? Dr. Huber received no answer to his questions. They never will be answered. Judge Septimus J. Hanna, Mrs. Eddy's counsel, finally wrote to him to study earnestly the Bible, and also Mrs. Eddy's work entitled "Science and Health, with Key to the Scriptures."

Dr. Huber then turned to the field itself, and all cases of "cures," under Christian Science treatment, that he heard about, he tried to investigate. To this end he attended the church and the meetings of the Christian Scientists in New York. He investigated 20 cases — all that he could find in months of search which he was permitted to study. Often he was denied access to the person alleged to have been cured. But in twenty cases he was allowed some rein. The result: "I could find in all those twenty cases no 'cure' that would have occasioned the medical man the slightest surprise. What did surprise me was the vast disproportion between the results they exhibited and the claims made by Christian Science healers." For example: A woman said she had been cured of pneumonia. But how did she know she had had pneumonia? Well, the woman "knew" because "her nurse could tell" pneumonia at a glance. No medical examination had been made. So what proof is there that the woman had pneumonia, or only a hard cold? In all cases of cancer, yellow fever, phthisis and locomotor ataxia, which Dr. Huber heard of as alleged cures, his efforts to investigate were defeated "by the cheapest sort of subterfuge and evasion."

Last summer, it will be recalled, a Connecticut woman of excellent family, living near New York, died from consumption under Christian Science treatment. The case attracted much attention. The "healer" who had the case was the head of a New Jersey Christian Science church, and Dr. Huber had heard of him as having cured a case of locomotor ataxia. Indeed, the man had proclaimed the fact at an "experience meeting." When seen, this "healer" refused all information about the case, telling the investigator to study "Science and Health" for light. But previous to the interview the "healer," in making the appointment with the doctor to call, had written him a note which deserves to be quoted as showing the kind of intellect with which this Christian Scientist was endowed: —

"My Dear Dr. Huber: I received your letter with joy and name next Monday evening as a time to give you for your enquiry into the workings of Truth as it has come under my notice. Our field is a broad one covering several towns, and we have not lately had an evening free for discussion in the subject covering this sublime and stately Science That leads into all Truth even to the solving of the problem of Being. The healing of the sick is only the primary steps this step however is an important one as its demonstration with proof attests its divine origin with God — Good, its principle source and ultimates in Eternal Life. For the life is in his Son and Divine Science reveals this son Even our own Christ our spiritual Individuality God being our Father and Mother."

And that was the "healer" and church leader who claimed to have cured locomotor ataxia "so that the patient's two former physicians had been lost in amazement at the change." If he had cured such a case, why shouldn't he open the way to investigation? Proof of the cure would have been worth 10,000 converts.

Mrs. Eddy has claimed that she "healed consumption in its last stages, the lungs be-

ing mostly consumed;" and that she "healed in one visit a cancer that had so eaten the flesh of the neck as to expose the jugular vein so that it stood out like a cord." Judge Hanna embraces "cancer, malignant tumors, consumption and broken bones" in the curative triumphs of Christian Science. Carol Norton, a Christian Science lecturer, has publicly announced that the treatment has cured "locomotor ataxia, softening of the brain, paresis, tumor, Bright's disease," etc. And Dr. Huber now meets them with this challenge: "Who are these people that have been thus cured? What are their names? Where do they live? How can they be found? Will Mrs. Eddy and her followers submit these cases to scientific examination? I and other investigators are asking, and for years have been asking, these questions, and we are all of us still waiting for answers." — *Springfield Republican*.

Calamity at Darjeeling, India

MISS EMMA L. KNOWLES.

AS I am at home in America for a few months' rest and am very closely connected with the work in Darjeeling, India, where the recent disaster, mentioned by press telegrams, occurred, I wish to make a correction and some explanation for the benefit of my friends. The School referred to was "Arcadia," and not "Ida Villa." The houses are all named, and as Ida Villa stands just above us on the sloping hillside, it is evident that the two have been confused in the account, and both may have been destroyed.

I began the Arcadia school as a branch of our Calcutta Girls' School in March, 1895, in a rented building which was inspected by the municipality and pronounced to be in a safe location. The school numbered forty boarders and six teachers at the time of the disaster, and on the same side of the hill was located the Diocesan Girls' School of the Church of England, not more than ten minutes' walk from us. Both schools were referred to in the telegrams, so it is difficult to tell how much we have suffered. We only know officially of the loss of the five children of Rev. and Mrs. D. H. Lee, our missionaries in Calcutta.

In May last, Mr. Lee rented a small house to the north of us a short distance, and the whole family occupied it until July, when Mr. and Mrs. Lee went to their work in Calcutta, leaving the five older children to have the advantage of a hill climate and attend our school as day-scholars. This I gathered from letters previously received.

Darjeeling has not heretofore been considered unsafe. It has been occupied by tea-planters and as a Sanitarium for the past fifty years. As a military station it is thought to be unsurpassed, and three, four or more regiments of British soldiers are quartered there in good substantial buildings every year for health or military reasons.

A great deal of mission work is done by the Established Church of Scotland on the ridges and through the valleys of these lower Himalayas. No one has seemed to feel this lovely spot a dangerous one; but the recent storm, even for the close of the rainy season when rains are always heavier, has been one of unusual fury and accompanied by earthquake.

Personally, this disaster comes very near to me, as I have been identified so closely with Arcadia from its beginning; but I feel that the parents bereft of five children from the ages of seventeen to nine years, need, most of all, our sympathy and prayers.

If we only knew it, the devil is a good deal more afraid of us than we are of him. Did you ever lift your little finger against him when he didn't flee?

THE FAMILY

SHUT IN

MRS. E. A. HAWKINS.

A little strip of city yard
With country greenness spread;
A narrow rift between two roofs,
But glory overhead.
Without, the clangor and the din
Of dusty, sun-scorched streets;
Within, the peace and quietness
Of Nature's green retreats.

I lie upon the soft green turf
And watch the distant sky;
And see the ever-changing train
Of white-capped clouds roll by.
Some seem to be His islands
Where the fringed palm-trees grow,
Some seem like angel faces
Of the lost of long ago.

Great soft-winged birds and white-fleeced
sheep
Go calmly sailing by;
Then clear and blue, and dear and true,
I see the untracked sky.
Aye! turf is turf wherever found,
And heaven is always there!
We find between life's narrowest walls
That God is everywhere.

My little greensward spreads and grows
To meadows, hills and vales;
The clouds seem ocean's wave-beat shores
Tossed by the summer gales;
The city's clangor blending makes
The deep sea's solemn roll;
While peace and rest come softly down
And touch my weary soul.

Providence, R. I.

Thoughts for the Thoughtful

The lands are lit
With all the autumn blaze of goldenrod;
And everywhere the purple asters nod
And bend and wave and flit.

—Helen Hunt.

We don't know each other's burdens — the
weight or the beauty of them; and we don't
often know what is inside our own. We
shall find out when we get to the top. — Mrs.
A. D. T. Whitney.

High hearts are never long without hear-
ing some new call, some distant clarion of
God, even in their dreams; and soon they
are observed to break up the camp of ease
and start on some fresh march of faithful
service. — J. Martineau.

Make life what it has in it to be. In
discipleship to this great Christ do a strong
manly or womanly part; accept the mercies
that come with a glad thankfulness; take
hold of work and duty with a firm, hearty
grip; in all life's intercourse, whether of
home or in the busy world, fulfil a loving,
helpful part; and let your heart go out
towards that greater life of God, out of
which ours comes, and which is with us
always. And then shall Life go strengthen-
ing, greening, all the way; and there shall
be no death, but only, some day, just as the
laws of being bring it, a change, a passing
on, and the unspoken word to "come up
higher" into the next and finer stage of this
wonderful "Life." — Brooke Herford, D. D.

The days go, but the pain and sorrow stay,
and yet something else, which is not pain
and is not sorrow, comes and stays, and that
is the assurance and the certainty of things

invisible. Hopes dashed and buried spring
up in immortelles. Music hushed here, and
hark! the echoes come, soft and still and
clear, from a land which is not far off. The
life, the soul, that was in the face that greet-
ed us but just now, still is, and needs not
longer earth's fine clay to shine through.
Life is endurance; it is also aspiration; it is
also love and service. Ah! we may be glad
and thankful that some things never die.
The dear one who has gone has not gone out of
life, but into life; not finished, but just com-
menced the service she was born for. — KATE
SANBORN, in "Starlight Calendar."

There was a time when you and Jesus
Christ met. The wounds of your penitent
heart began to knit up with the wounds of
His broken heart, and you were united to
Christ. Where are you now? Are the two
lives running parallel, or has the word been
accomplished in you, "He must increase,
but I must decrease?" Has that old life
been growing less and less? More and more
have you been mortifying it, until at last it
seems almost to have disappeared? Blessed
are ye, if such is the case. Then you can
say, "I live; yet not I, but Christ liveth in
me; and the life which I now live in the
flesh, I live not of myself, but by the faith
of the Son of God, who loved me and gave
Himself for me." Henceforth "for me to
live is Christ" — not two, but one. — A. J.
Gordon, D. D.

What tough, sturdy, impudent things
weeds are! There is the flaunting poppy,
turning its scarlet face up to heaven and re-
fusing to look at the corn — such a plain
creature, it ought to be ashamed of itself.
And the charlock laughs at the trembling
stalk. "You golden, indeed! Here, let me
show myself. It is really a pity that the sun
should waste his shining upon you." And
here stands the haughty thistle, thrusting
the corn aside with its prickly arms, and
nodding its head jauntily to the big bumble-
bee. "Glad to see you," says the thistle.
"You can get something out of me, but I
can't think for my part what anybody can
see to admire in the corn." "Nor I,
either," says the bumble-bee, as he flies
away.

"What is this?" cries the Lord of the
Harvest. "Here I should have a good crop.
This field that ought to have yielded sixty-
fold at least, is full of weeds."

"Please, sir, I did not do anything," says
the servant, quite satisfied that it is no fault
of his. "I did not plant them."

"Plant them," says the Master. "Plant
them. What impudence! No, indeed; but
you neglected to pull them up!"

My friends, weeds are not things that peo-
ple call sins. They are not actual offences
of which you can say that this is wrong and
that. Weeds come from not weeding. It is
neglect, and yet that may bring about a con-
dition of things as bad as if the plowman
had never turned a furrow, and the sower
had never cast the seed.

"But," says the servant, "they come of
themselves. The soil is so rich, and we have
had so much rain and then so much sun-
shine that they have flourished wonder-
fully."

"Worse and worse," says the Master.
"The soil that grows such weeds ought to
grow good corn; and the rain and the sun-
shine that have been spent upon them would
have brought in a good harvest."

No, there is no excuse. You may talk of
your peculiarities and circumstances and
difficulties. A man who does so much in
the world ought to be some good in the
church. Dear friends, there is no excuse.
If you and I do belong to God and have re-
ceived the good seed, nothing in the world

will excuse our not bringing forth good
fruit. — MARK GUY PHARSE, in *Homiletic*.

Give me a message for myself,
I prayed;
Swiftly the answer came,
"Be not afraid."

My way is shrouded in the mist,
I said;
Yet light and heaven and God
Are overhead.

This the response, if I my grief
Should plead:
"Your Heavenly Father knoweth
Ye have need."

Therefore, O God, I cast my care
On Thee!
Take Thou my burden now,
And I am free.

—MARIANNE FARNINGHAM, in *Christian World*.

A STUDY OF AN EVIL INFLUENCE

REV. E. J. HELMS.

PEACE and good-natured fun is again
reigning around our table at the
Pension. It may be worth your while to
stop a moment and meditate with me
upon the cause of the confusion and dis-
content and soul-anguish which has pre-
vailed during the fortnight past.

The cause was not atmospheric, be-
cause the weather has been perfect un-
til today, this being the most trying of
all with its dog-day changes of shower
and heat. Neither can we justly claim
the cause was gastronomic, for in all our
travels through France, Switzerland,
Italy and Germany we have never found
so uniformly good a cook as Frau
Steiger. Moreover, the food is well
served and we never saw more faithfulness
and diligence and carefulness on the
part of servants to minister to the con-
venience of guests. I am sure we were
in no wise responsible for the trouble,
for soon after it began we left for a
week's vacation, and when we returned
it had in no way abated.

Let me see: The trouble began a few
days after Fraulein Popowitz, the Hun-
garian, came. What nice folks we all
thought we were the evening of her ar-
rival and the day following! Her ex-
pression of surprise and admiration and
appreciation, spoken in her inimitable
way — "Ah! Ah!" — well, it flattered
all of us. My broken German and funny
mistakes I was almost wheedled into be-
lieving, by that "ah," were rather
witty than comical. As I think of it, I
believe I, too, would have been a victim
to this mysterious evil influence had it
not been for a fortunate discovery that
revealed to me the cloven hoof.

Yes, I was sitting back of the Fraulein.
The Baroness Seyffeltitz, who is really a
musical genius, was playing for us some
selections from Chopin, Mendelssohn, and
Beethoven. "Ah! Ah!" said the Frau-
lein, at certain intervals. The Baroness
was playing with less expression and
care and her cheeks were flushing with
more vain pride than usual. Every
"ah!" was encouraging carelessness
rather than stimulating to better endeavor.
It was in the midst of this degener-
ating process that we saw the cloven
hoof. It was revealed in the corner of
the Fraulein's mouth while she was

saying that "ah!" with one corner of her mouth drawn down.

But, you say, "That's wretched — a young woman with a cloven hoof, and that, too, in the side of her mouth." I'll admit it, and confess it has taken three weeks before I dared to declare the truth to myself. Her countenance was beautiful, intellectual, spiritual. Her conversation revealed a mind acquainted with subjects high and profound. Nevertheless we must be honest, for we saw the cloven hoof in the right corner of the Fraulein's mouth dozens of times afterwards. And at every expression of that inimitable "ah!" the person for whom it was expressed surrendered to vanity or gave way to some native weakness or meanness.

A week of this influence, and Frau Steiger, who before was singing while at work in the kitchen, was in tears; and Marie, the servant maid, was stumbling in confusion both up and down stairs. For how easy it is for all of us to find fault with cooking and service, especially if encouraged by a sly suggestion that we are not getting our money's worth — and this suggestion is reinforced by that remarkable "ah!" A week of this influence, and Pension Steiger, which before had been a haven of rest, was raging like a tumultuous sea, and we were glad to get out for a few days that things might subside.

We were gone eight days. The storm was raging still higher when we returned to the Pension. The Fraulein was the only one who seemed to enjoy the commotion. Each one, except perhaps the Fraulein, had said the most unkind and cutting things about the other guests. Each one knew what the other had said behind their back, and the Fraulein knew how each one had learned it. The Fraulein's only comment was, "Ah!" but that was enough.

Two days ago the Fraulein announced that she was going to leave. There were no expressions of sadness or gladness, but the event was celebrated that evening at supper by a display of demoniacal fireworks. The subject under discussion was types of physical beauty. It was questioned if a stout figure could be beautiful. This was an opportunity for the lithe blonde "to get even," and she became very earnest in maintaining the negative, to the evident discomfort of the more than fully developed corpus of the Baroness. It was only a few minutes and the discussion became personal. A few "ahs!" from the Fraulein set the whole train of bitterness ablaze. My unacquaintance with German made me helpless in fighting the flames, and also saved me when they tried to make me a referee as to the relative qualities of "dick" and "fett" and "mager" and "solange." The result of the blaze was the nervous prostration of the Baroness for two days and a humiliating series of apologies among good friends later.

The Fraulein is gone, and we are thankful she has left us a remembrance only of that "ah!" and that smile. It has furnished us the study of an evil influence, and to be forewarned is to be forearmed. Thank Heaven the consequences of the evil influence were not

more serious! The prince of the power of the air can stir up baleful storms; yet we confess we are glad, since he came, we got a glimpse of his cloven hoof, even if it were in such an unlooked-for place as in the corner of a maiden's beautiful mouth.

Oberzeismering, Bavaria, Aug. 20.

AS WE GO ALONG

What shall we do when the autumn weather

And the autumn duties come together;
When the golden days are fair and sweet,
When bright leaves rustle under our feet,
And the air is a sparkling wine;
Yet cares pile thick and the hours crowd fast,

And things to be done go hurrying past
In an urgent beckoning line?

We must keep our hearts and our souls awake

To beautiful things for duty's sake;
With vision keen and with courage strong
Take beauty in as we go along.

What if in the hours of earnest doing
Our tired spirits need renewing,
Sigh oft for the streams and the pastures green

Which lie in the realm of things unseen,
The beautiful Promised Land;
Yet ever before us stretches still
The rugged path of our Father's will,
With its common rocks and sand?

We need not wait for the longed-for peace
Till our journey is done and our labors cease;

We shall rest in the midst of the busiest day
If the Master meets us on the way.

— MARY E. ALLBRIGHT, in *Christian Endeavor World*.

ETHEL HOLMAN'S FRIEND

ADELBERT F. CALDWELL.

"ONE from Ethel, Miss Holman," and the little, bent postmaster, who knew from whom came nearly every letter that he delivered from the small, dingy office at Otisfield, handed the pale, nervous woman at the window her weekly letter.

"Tisn't so plump as usual," she thought, as she felt the thickness with her toilworn hand. "Probably it's 'cause she's coming home so soon," and the tired eyes brightened visibly at the prospect.

Ever since her husband's death, while Ethel was still a child, Mrs. Holman had struggled to "make both ends meet." Since Ethel had gone away to school, life had been more than a struggle; it had been a battle, one that needed strategic generalship as well as severe fighting, and Mrs. Holman had cheerfully furnished for the conflict both commander and raw recruit.

Before Mrs. Holman laid away her things, she carefully re-read her daughter's letter, and the last few sentences she dwelt upon longingly in silence: "After a few days at home, I am going to take a very dear chum with me camping. She's my most intimate friend, and as she's been of such service to me these years, while I've been in school, I feel I can do nothing less than devote a part of my summer vacation to her pleasure and comfort."

As Mrs. Holman placed the letter behind the little clock on the dining-room mantel, she furtively brushed away a tear that trickled unbidden down her careworn cheek.

"I've been counting on these days, with having her all to myself," she sighed. "Nobody knows how lonesome it's been for me here alone, week in and week out. But then," resolutely, "I must make the best of the few days she's here. Dear child! she's thoughtful to stay for a few days even, when she has so many friends who've invited her to the mountains and seashore."

She smiled bravely as she set about the chores for the night. Several times she was obliged to rest, however, before her work was done.

"Things seem to tire me more'n they used to; guess I've been overdoing."

Had she realized it, she had been overdoing for years. Love is a powerful stimulant, but there comes a time when the worn-out body fails to yield to its potent influence.

The few days before Ethel came were busy ones for the little mother.

"If she's going camping — I haven't been camping since, why, it's nigh on to thirty years," she reflected. "How I'd like — There! what am I thinking of?" and Mrs. Holman unselfishly checked herself the pleasure of just the faintest semblance of a castle in the air. "If she's going camping there's a good deal to be done, and if she has to do it, or worry about the planning, she won't get half the enjoyment out of it."

So bedding was aired and got ready — the softest blankets and the lightest of wool coverlets. Tin dishes were scoured till they looked almost like ancestral silver. Knives, forks, and spoons were laid aside for two, and the little jars of honey, jams, syrups, and pickles were enough to make even a dyspeptic smile.

"I — I wonder who the friend can be," thought Mrs. Holman soberly, more than once, "and if I'll like her. I — wish — I" —

She stopped abruptly, for she didn't wish even herself to hear her desire to take the place of Ethel's friend.

"Mother, you look paler than usual," said Ethel, as she and her mother sat down to supper, the evening of her arrival. "I hadn't noticed it before. Don't you feel well?"

"I'm a little tired, that's all," smiled Mrs. Holman, fondly. "Now you're here it won't take me long to get rested, and while you're camping there won't be much for me to do — the heaviest of the work for the season's done."

Mrs. Holman hadn't mentioned camping before; she somehow dreaded it, and had referred to it at this time almost before she thought.

"Are you going next week, dear?"

Since she had broached the matter, she was unable to wait before knowing how long Ethel was to be with her.

"I think so, mother, if I can get ready. It takes quite a while to prepare for a six weeks' outing."

"Six weeks?" Could it be she heard correctly? "When that's up 'twill be time for her to begin her work again,"

and Mrs. Holman struggled to conceal her disappointment.

"It's been a long time since I went camping, and possibly I've forgotten something, but everything that I knew about and could do is ready," said her mother, bravely hiding her feelings; "so I think, dear, there won't be much to do, only to get together a few little things."

"You haven't gone to all that extra work, mother! I'm ashamed of you," and Ethel clasped her arms about her mother's waist. "Why, mother, you're almost a shadow!" Then, quickly: "I believe, mother, since you've got everything so nearly ready, I'll go camping Thursday."

"Day after tomorrow!" Mrs. Holman's voice visibly trembled.

"Yes, mother mine! I think it's better not to put it off — something might happen to prevent my going;" and this time 'twas Ethel's voice that didn't seem quite natural.

"But — but can you get word to your chum in time?"

"I think so, mother!" and Ethel took the frail little woman in her lap. "You old Blessed, haven't you guessed? Has it been any one but you that has planned and tolled and suffered for me, all these years? Could any one be a girl's more intimate friend than just her own mother?"

"Ethel!"

"I'm sorry for one thing," and Ethel brushed away her mother's joy tears, "and that is, you did all the work for the campers — but it's just like you."

Oxford, Me.

THE HILLTOP VIEW

A TOURIST, who recently ascended Mount Washington on foot, by way of the old "bridle-path," says: "When at last the summit was reached, and the whole horizon burst into view, it seemed as if a new world of surpassing grandeur had suddenly become our possession. Yet it was not so. It was the same old world which had always been lying at our feet."

There are moments of revelation and transformation, like this, when from some height of spiritual feeling or experience we look down upon our earthly life. The sudden, glorious vision of the possibilities, of the infinite value of life, makes it seem for a moment like something different, something grander than the life we have been living in the past, but it is not. It is the same old life, only we have so risen above its everyday level that for once we can see its real extent, its beauty, its perspective of opportunity. Life has not become grander or more valuable, but has simply revealed to us the grandeur and the worth that are eternally in it.

Such moments of vision are our opportunity. It is then that we ought to form our true and abiding conceptions of life. While the bird's-eye view is spread before us, let us map life from that ideal and revealing height. What life means to us then it ought to mean to us always, in the monotony of the plain as well as in the glorious prospect from the mountain top. Its revealed grandeur at that moment is only its essential grandeur ever. Its possibilities in the day of despair and weariness are just as great as in the day of vision and exaltation. Try to interpret life and to live it from the noblest, highest point you ever beheld it. Keep ever fresh the memory of the hilltop view. Thus you will redeem life from littleness and

meanness and sordidness and consecrate it to the largest and noblest uses. — *Well-spring.*

A YEAR

In realms of bliss that our poor mortal sight,
Blinded by rays of earth's uncertain light,
Cannot conceive,
She dwells today, 'mid joys that never cease,
Happy and free, a blest eternal peace,
No more to grieve.

Removed from sin, no longer tempted now,
Her burdens all laid down, and crowned her brow.

Sweet peace and rest,
After the toilsome journey here below,
Are hers at last; it is enough to know
That she is blest.

Lonely and sad we linger on the way,
And meet life's burdens while each strange,
long day

Creeps slowly on.
And oft with aching hearts we wonder why
The sun can shine, so fair can be the sky,
When she is gone.

We scan the heavens when God's lamps on high
Adorn with splendor the far distant sky,
And yearn to know
The mystic secret of the birth anew,
That came to her, so spotless and so true,
A year ago.

O tender heart and true, that loved us here!
Today in fairer lands, O soul so dear,
One thought bestow
On us bereft, and love us just the same
As when we cheered each other in His name,
A year ago.

— ISABEL LILLIAN BOARDMAN, in *Christian Advocate*.

Are You Helping the Children?

I SPENT a summer, once, between two cottages which were occupied by two young mothers, each with a brood of boys and girls from two years old and upward. Ever since, I have thought of them as the Hinderer and the Helper; and now I ask you to which class you belong. Do you make it hard for your children to obey, or do you gently tip the plane, so as to incline the young things in the right direction?

Both of these young mothers were diligent in family government, but the Hinderer's orders were always given in a peremptory tone, no allowance was made, no excuse taken, no sympathy shown for difficulties. Consequently, there was always friction, and heat, and antagonism. The atmosphere was perpetually charged with electricity, and the children seemed to feel that orders were intended to try one's heels against!

Alas! alas! That young woman was trying to do her duty; but she made the fatal mistake of thinking her duty consisted in issuing orders and having them obeyed, *manu forti*. Her very tone implied expectancy of revolt, and revolt there was. Poor mother! poor children! I hope you do not see any likeness to yourself and your children in my left-hand summer-acquaintances, the Hinderer and her boys and girls.

What a relief it was to look over the other fence! There, too, was a noisy yardful; but the noise was cheerful. I do not think my right-hand neighbor counted herself in any sense a notable manager, and her maiden aunts said "Fannie ruined her children with petting and indulgence." But what dear, happy things they were! Obedience seemed an easy thing on that side of the fence, because the law-giver had somehow the knack of making it easy. For one thing, she was always setting up danger signals: "Remember, Johnny," the ten-year-old boy would hear as he left the breakfast-table, "what papa said would have to come if a fellow left the garden gate open again!" And for that day the tomato vines were safe. The Hinderer's ten-year-old boy was told "once for

all" (she said that was her way), and for the rest of the time was punished for forgetting. Yet a lad's memory is ever a short article.

And how careful my Helper was not to startle or jostle the little tongues out of the truth! She seemed to know by instinct where the danger lay with timid offenders, and they were led ever so gently up to honest confession. While on the left I shivered to hear that most upright Hinderer cry in a tone calculated to make Mildred's short curls stand on end — "Who broke this fuschia?"

If you really want to know the difference between hindering and helping your children along the path of obedience, let me give you a tiny slice out of one morning. My back porch ran so perilously close to the two neighbors' that I was wise beyond what the law of neighborhoods allows concerning their affairs. There had been a sharp dash of rain, and then a burst of sunshine; the water lay in bright pools on the edge of the porch, and the three-year-old Robin of the left was wild to plant his pink-soled feet in its shallow splashiness. "Certainly not — don't go near that water, Robin — not near it — do you hear?" Yes, he heard, but it nearly broke his little heart. A trip to Switzerland, reader, contemplated, and given up, would distress you less. But the law was that of Medes and Persians, and Robin was dragged inside, kicking and screaming.

Of course he could not play in the water, being a croupy child; but hear how the Helper managed. Baby Belle had fairy pools in view too, and danced with eagerness to try their shimmer; one could see the eagerness in the very quiver of her long curls. "I will let you run into the water three times, darling," said my right-hand neighbor, "if you will come straight to mother, then, and not go near it again."

A promise; a wild dash: one — two — three; shrieks of delight, and then Baby Belle was caught up and rubbed dry, one curled toe after another, so that it did her no more harm than a morning bath. While the good it did, in innocent delight, in motherly loving-kindness and sympathy, was not to be measured.

Now will you ask yourself, and answer honor bright, with those clear, child-eyes upon you, are you a Hinderer or a Helper? — ELIZABETH PRESTON ALLAN, in *Interior*.

W. C. T. U. NOTES

— The program of the National W. C. T. U. Convention, to be held in Seattle, Washington, October 20-25, is now completed. The meeting opens at 9.30 Friday morning. The annual address of the president, Mrs. Lillian M. N. Stevens, is the most important item for that morning. The reports of the corresponding secretary, Mrs. S. M. D. Fry, and of the treasurer, Mrs. Helen M. Barker, are given the same afternoon. The evening is devoted to welcome addresses and responses. On Saturday afternoon will be celebrated the silver anniversary of the organization of the National W. C. T. U. The signers of the call for the first convention and the members of that convention are to give brief addresses. Mrs. Katharine Lonte Stevenson, president of Massachusetts, will preach the annual sermon on Sunday afternoon. Wednesday evening is platform night, when straight temperance speeches will be in order. Mrs. Margaret Dye Ellis, New Jersey; Mrs. Narcissa White-Kinney, Oregon; Mrs. Louise S. Rounds, Illinois; and Mrs. Lucy Thurman Michigan, will be the orators.

— The Loyal Temperance Legion, an outgrowth of the Woman's Christian Temperance Union, has become one of its most im-

portant branches. It was organized for the children, but as Legioners have grown up, and have been unwilling to leave their society, they have been advanced into Senior L. T. L.'s, and already have many young married men and women members, besides the large membership coming each year from the Juniors. Pennsylvania, New York and Wisconsin have the largest Senior L. T. L. membership and have State organizations.

— The W. C. T. U. has also a branch called the Y's, which, being translated, means the Young Woman's Christian Temperance Union. This society admits young men to honorary membership, and is organized in nearly every State of the Union.

— The society now attempting to organize in a few States called the Young People's Christian Temperance Union is not an auxiliary of, and is in no way connected with, the Woman's Christian Temperance Union, either in local, state, national or world's work.

BOYS AND GIRLS

A BOY'S BEST CHUM

REV. LEANDER S. KEYSER.

"THERE comes the boy who helps his mother wash dishes! He! he!"

A loud shout went up from the three boys standing on the shaded levee of the river. It was Jim Lake who made the jeering remark, and as he uttered the taunt, he pointed toward a half-grown boy who was approaching.

This boy was Walter Westcott. His face was an honest, manly one, although just now it was flushed, while his eyes gleamed with something like anger. Still, he held back the retort that had almost sprung to his lips.

"Yes, an' he sweeps the house, too, for his mother, ha! ha!" scoffed Hal Bigsby.

"And he helps his mother to wash the clothes!" said Roy Limbert.

By this time Walter had come near the group. Their guying hurt his feelings, for he was a sensitive boy, but he tried to control his anger.

"Well, is it any disgrace to help my mother?" he asked, his eyes flashing a little.

"It's girl's work! It's girl's work!" jeered Hal. "I'd be ashamed to do girl's work!"

"But my mother has no girls to help her," replied Walter, stoutly. "If I didn't help her, she'd have to do all the housework alone, and that would be too hard for her."

"Oh, he's mamma's boy! mamma's boy! mamma's boy!" sang Jim Lake, when he could not answer Walter's arguments.

It was no use to reason with the young scoffers, for, you know, there are people, old and young, who are much more skillful at ridiculing than at reasoning. So Walter bit his lips and kept still. He might have gone home and pouted, but he was not that kind of a boy. Fond of play and sport like other healthy boys, he was willing to bear ridicule rather than be "at the outs" with the boys of the neighborhood.

For an hour he played with the boys, and all of them had almost forgotten the

unkind remarks made when Walter joined the group. He could toss a ball as well, jump as far, and run as fast as any of them, even if he was his "mamma's boy," and they could not help admiring his skill. But in the midst of the absorbing play a voice was heard calling:—

"Walter, come! I need you."

It was Walter's mother.

"Yes, I'm coming, mother, right away," Walter replied, throwing down his bat.

"Oh, don't go!" coaxed Jim.

"No, don't!" added Roy. "We're having so much fun!"

"Mother needs me, boys," responded Walter, firmly, starting toward the house.

Then the three boys began to jeer at Walter, calling him all kinds of names, and even hurling a number of rocks after his retreating form. Their remarks stung him, but he did not turn or hesitate.

"Why are the boys making fun of you, Walter?" asked his mother.

"I don't like to tell you, mother," answered Walter, flushing crimson.

"But I think I ought to know. It's nothing, I'm sure, that you need to be ashamed of."

"No, indeed. Well, they were making fun of me because I help you with your housework. They call it girl's work."

"Oh! that is the trouble, is it? I hope, Walter, you won't let such things hurt your feelings. It is no disgrace to help your mother, my boy."

"I know that, mother. It would be a disgrace not to help you when you need me so much. I'd be ashamed to eat a meal if I didn't help you with your work."

"You're a brave boy, Walter," said Mrs. Westcott, the tears glistening in her eyes. "If it wasn't for you, I'd have to hire a girl to help me, and you know I couldn't afford to do that. But now, let me tell you something. The other day Mrs. Lake praised you to the skies. She said you were such a manly boy, a real young gentleman, because you helped your mother and wouldn't swear or lie or do anything else that's dishonorable. And then she complained bitterly about her own boy, Jim, who's just been making fun of you. She said he refused to do anything for her, and he was so rude and cross at home that she could hardly get along with him at all. Now, do you think that's manly? Isn't it a good deal more manly for you to help your mother than to be such a disobedient boy?"

Walter's face brightened. He had got a new idea of manliness. Then a helpful thought came to his mind, and he said:—

"It isn't a bad idea for a boy and his mother to be chums, is it?"

His mother laughed heartily at the "cute" saying, and agreed with him.

You wouldn't believe, boys, how it helps a lad to be much in the company of his mother, who, in her own way, can teach him many a useful lesson. This was proved in Walter's case a few weeks later. It was a pleasant evening, and Walter had gone out to the levee to take a walk and see the sun set. Presently

those three boys, Jim Lake, Hal Bigsby and Roy Limbert, came along. It was just growing dark.

"Hello, Walter," said Jim. "Come along with us. We're going to have some fun."

"Where are you going?" Walter asked.

"Sure you won't tell?"

"Of course not! I'm not a newspaper."

"Well," whispered Jim, "we're going to make a raid tonight on old Farmer Burbank's melon patch. Come along. We'll have a big haul."

Walter's very first thought was his mother. He had been with her so much in the work about the house that he knew just how strongly she would disapprove of theft of any kind. He never hesitated for a moment.

"I wouldn't go with you for a thousand dollars," he said, stoutly.

"Oh, come along!"

"Not a step."

"Mamma's boy! mamma's boy!" guyed Jim. "You're afraid to be out of doors at night."

"I'm not, but I am afraid to steal. It's a disgrace."

"All right. Go on home to your mother, and let her put you in your little trundle bed. But mind you don't cheep a word about what I've told you."

"I'm not a telltale any more than I'm a thief," Walter flung back, as he walked away.

The next day there was great excitement in the neighborhood. The following paragraph from one of the evening papers of the city will explain the cause of the excitement:—

"Last night three of our city boys went out to the country on a foraging expedition. It turned out rather sadly for them. Their intention was to make a raid on Farmer Burbank's melon patch; but the old farmer was prepared for such customers; he had hired a couple of deputy-policemen to watch the patch. Scarcely had the boys begun to roll the luscious melons into their sacks before they were seized by the burly guards, borne triumphantly to town and placed snugly in the lock-up. Today their parents have refused to pay a cent of bail for the young pilferers, and so they are destined to pine for a couple of weeks in jail. The names of the three thieving urchins are Jim Lake, Hal Bigsby and Roy Limbert."

That evening Walter and his mother were discussing the matter while they were washing the supper dishes.

"I'd a good deal rather be here washing dishes than in the lock-up where Jim and Hal and Roy are," said Walter. "Do you know, mother, that those boys wanted me to go with them last evening?"

"And why didn't you go?" questioned Mrs. Westcott, with shining eyes.

Walter's face fairly glowed as he replied: "Because a boy whose best chum is his mother couldn't do anything like that!"

You may depend upon it, the three "jail birds," as they were called for a long time after their release, never guyed Walter Westcott again for helping his mother.

Atchison, Kansas.

THE SUNDAY SCHOOL

Fourth Quarter Lesson IV

SUNDAY, OCTOBER 22, 1896

EZRA 8: 21-32.

REV. W. O. HOLWAY, D. D., U. S. N.

EZRA'S JOURNEY TO JERUSALEM

I Preliminary

1. **GOLDEN TEXT:** *The hand of our God is upon all them for good that seek him.* — Ezra 8: 22.

2. **DATE:** B. C. 458.

3. **PLACES:** Babylonia and Jerusalem.

4. **CONNECTION:** Seventy-eight years have passed since the first caravan of 50,000 exiles left Babylon for their home land. With the exception of the building of the temple not much has been accomplished. The walls of the city are yet unbuilt. At first the Jews pursued a policy of exclusiveness. The Samaritans and other neighboring nations were sternly ruled out. Non-intercourse, however, was not followed by prosperity. Business languished. The wealth of the Gentiles had not yet flowed in, in accordance with Hosea's glowing prophecy. In their anxiety to keep themselves pure from inferior or contaminating admixture the Jews in Jerusalem had reached stagnation. Meantime those who tarried in Babylonia were enriching themselves by trading with other races, and yet were preserved from spiritual decline by the activity of Ezra and his assistant scribes. Gradually the little colony at Jerusalem relaxed their policy. Commercial relations were entered into with the surrounding nations, and, worse than all, intermarriages with these alien and corrupt races became common. There appears to have been no one of sufficient authority or influence among them to make an availing protest. The demoralization had become marked when Ezra's attention was called to it. He held a position of favor at the court of Artaxerxes. He had influence with the chiefs of those remaining in exile. From his royal master he easily obtained authority to lead a fresh caravan back to Jerusalem, and institute the reforms so urgently needed.

5. **HOME READINGS:** Monday — Ezra 7: 6-30. Tuesday — Ezra 7: 31-38. Wednesday — Ezra 8: 21-32. Thursday — Ezra 9: 1-9. Friday — Ezra 9: 10-15. Saturday — Psalm 48. Sunday — 1 Cor. 6: 11-15.

II Introductory

The gathering place of the caravan which Ezra was to lead to Jerusalem was "the river that runneth to Ahava." Here the tents of his fifteen hundred or more adherents were pitched. It was desirable that the expedition should not start without appropriate religious ceremonies; but when inspection was made none of the sons of Levi were present. Ezra therefore sent urgent messengers to recruit as many of these as possible, and his quest was rewarded by the arrival of about thirty priests and Levites and 220 Nethinim, servants of the Levites in the care of the temple. Then the faith of this great leader was strikingly manifested. The desert which they were to cross was infested by lawless and predatory bands. Ezra had in charge a large treasure — the contributions of the king and his counselors as well as of the Israelites who tarried. The king was willing to furnish an escort of "soldiers and horsemen to help against the enemy in the way." But to Ezra with his firm confidence in Almighty protection, such an escort seemed incongruous, unnecessary. He had assured the king that "the hand of our God is upon all them for good that seek Him, but His power and His wrath is against all them that forsake Him," and he meant what he said. So he proclaimed a fast, and the people "afflicted" themselves before God to seek His

defence, and the prayer and faith of Ezra were rewarded by a conviction that he had not entreated in vain. The escort was not asked for. Then "the silver and gold and vessels offered unto the house of the Lord" were solemnly weighed and entrusted to the care of twelve of the priests and ten of their brethren. After this the caravan boldly faced its perils. "It was in the flowery spring," says Stanley, "when the Jews crossed the desert, and they reached Jerusalem in the midsummer heats."

III Expository

21. I proclaimed a fast there — consisting, doubtless, of abstinence from food, and earnest confessions and supplications to Almighty God. The spectacle of over seven hundred people engaged in this solemn religious ceremony must have been a thrilling one. At the river Ahava — "the river that runneth to Ahava." The place is not definitely known; "in all probability the well-known spot where caravans make their plunge into the desert; where from the bitumen springs of 'His' or 'Hit,' the Euphrates bends northward" (Stanley). That we might afflict ourselves before our God — R. V., "that we might humble ourselves before our God." To seek of him a right way (R. V., "a straight way") — one from which they would not be compelled to deviate or be turned back by attacks of enemies.

This clause shows how arduous was Ezra's undertaking. To travel over that desert then was at least as perilous as it is now, probably more so, for freebooters and guerrillas were more numerous. To cross from Babylon to Jerusalem at the present time without a strong escort would be very hazardous, and no one who could help it would take children or treasure. It was known throughout the Persian Empire that Ezra was custodian of treasures destined for Jehovah's temple, and the colonists he took with him went in families, so that doubtless many boys and girls were on the journey (Doherty).

22. I was ashamed to require of (R. V., "ask of") the king . . . soldiers and horsemen. — That such a military escort would have been granted will be evident to any one who reads in the preceding chapter the decree of Artaxerxes. The civil as well as religious authority conferred upon him was such as to make a military retinue, from a human standpoint, essential. But Ezra was not viewing the matter from a human standpoint. He had felt called of God to undertake this expedition and he had a brave confidence in Almighty guardianship. He had even asserted it to the king, and after this "boast in the Lord" he naturally felt "ashamed" to ask for material protection.

23. So we fasted — used the divinely-appointed means to seek the needed protection. Ezra appears to have inspired the whole caravan with his own heroic virtue. He was entreated of us. — A sweet persuasion came to Ezra that the prayers of the people had been answered; that "the enemy in the way" — roving, lawless, predatory bands who defied the Persian power — should not molest them; a persuasion that was confirmed by the subsequent safe passage through the desert.

24. Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah (R. V., "twelve of the chiefs of the priests, even Sherebiah, Hashabiah," etc.). — The word translated "even" in the Revised Version is rendered "besides" in the margin. If we follow the Revised Version there were only twelve "separated;" if the margin, there were twenty-two and perhaps twenty-four. "Ezra felt emphatically the sacredness of everything devoted to God. As the vessels had been especially consecrated he de-

sired to put them in the hands of the men who had been especially consecrated" (Doherty).

25-27. Weighed unto them the silver and gold — evidently in ingots or bars, and not in coin. "The weighing implied accurate counting" (Peloubet). And the vessels. — Some of these may have belonged to the original equipment of the temple. Even the offering of (R. V., "for") the house of our God — made by the king, the seven counselors (7: 14) and the tarrying Israelites. The silver and gold were to purchase "bullocks, rams, lambs, with their meat offerings and their drink offerings" (7: 17). And if this did not suffice, Ezra was authorized to draw upon the king's "treasurers which are beyond the river," to the extent of an hundred talents of silver, an hundred measures of wheat, an hundred baths of oil, and salt without prescribing how much" (7: 22). Six hundred and fifty talents of silver — estimated at nearly \$1,250,000. Gold one hundred talents — more than \$5,000,000. Twenty basins of gold, of a thousand drams — R. V., "twenty bowls of gold, of a thousand darics." A "daric" was a Persian gold coin worth about \$5. This would make each of the bowls "worth \$275 each" (Rawlinson). Fine copper, precious as gold — R. V., "fine bright brass, precious as gold." "A beautiful amalgam was made by the Greeks and Romans which had an almost fabulous value, probably because of the difficulty of its production" (Doherty).

28-30. Ye are holy — consecrated. See Lev. 21: 6-8. Freewill offering unto the Lord God. — It was fitting that the sons of Levi and none others should be entrusted with vessels and treasure thus set apart for holy uses. Watch ye and keep them. — They were to guard them with a sort of sacred jealousy from friend and foe alike until they were turned over, and in a sense receipted for, by the appropriate officials in Jerusalem. Chambers of the house of the Lord — the annexes to the main edifice of the temple where the priests had rooms and where the treasure was stored (1 Kings 6: 5; Neh. 13: 5).

31, 32. Departed . . . on the twelfth day of the first month — Nisan, our March or April, and about the time of the Passover. The start to the river of Ahava was made on the first day

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of the month (chap. 7: 9). Eleven days were consumed in reaching the point of departure, holding the fast, weighing the treasure, and making other preparations. The hand of our God was upon us, and he delivered us. — No record but this was kept of his journey of a thousand miles — a "journey that must have been fraught morning, noon and night with dangers and picturesque incidents. The strange sounds that still make that desert a terror to the traveler, the tropical sun and the mirror of sand, the dry, stale food, the want of water, the exhaustion of the children and the aged, the constant fear of wild beasts and wilder men, the endless care of Ezra and his counselors, all go unrecorded" (Doherty). Came to Jerusalem — reaching there in July, the first day of the fifth month (7: 9), after a journey of nearly four months. Abode there three days — resting and deciding on a plan of action.

On the fourth he discharged himself of his commission to present to the temple treasury the offerings of the Persian king, his counselors and lords (verse 35), together with that spontaneously contributed by the Israelites who had accompanied him (Ezra 7: 16). This he did by appearing in person before the priests and Levites who were in charge of the temple, and making over to them the entire offering of gold, silver and vessels which had been brought to Jerusalem from Babylon. At the same time the exiles whom he had induced to return, and whom he had conducted in safety through so long a journey, sacrificed on the altar of burnt offerings a number of bullocks, rams, lambs, and he-goats, as a token of their thankfulness to God for delivering them from the perils of the way. After this Ezra proceeded to make known to the satraps and other governors of the provinces lying west of the Euphrates the terms of the permanent commission which he had received from the king. The result was that these officials helped the Jews instead of hindering them, and furnished the necessary supplies for the temple service" (Rawlinson).

IV Illustrative

1. At a Sunday-school convention in Illinois where many discouragements confronted the workers — small attendance, few reports, no money, little prospect of better things — two questions forced themselves to the front: "Why are things in such condition?" and "Can anything be done to remedy the evil?" After some discussion

Father Stephen Paxton arose, and said, "Brethren, after nearly fifty years' experience I have learned that the key to success is hard work, and it won't do itself!" (Wm. B. Jacobs, quoted by Peloubet.)

2. "For Ezra had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Having searched out the law, and tested it in his own experience, he was eager to take it to Jerusalem, and get it enforced at the religious metropolis of Judaea. We know what that law was which he brought, it is significantly said, "in his hand." It was the Levitical code. Its chief emphasis was on ritual rather than morality, and it covered life with a multitude of precepts and prohibitions to be obeyed literally. The fallacy in this religion according to the letter of the law began to appear at once. The commands requiring the utter separation of Israel from other peoples seemed to Ezra and all servants of the law so absolute that everything must give way to it, even the ties, affections and duties of the family. Homes were broken up, wives and husbands were torn apart, and mothers and little ones driven away we know not to what suffering and shame. In due time the exaltation of ritual over conduct began to appear. The law had so much more to do with forms and rites of worship than with love and duty between man and man, that at last "purity of skin and dishes became more important with the Jew than purity of life." The more attention was fastened on the outward observance, the less regard was paid to the inward spirit, and at last it became possible for a person with a hard or hollow heart to pass for holy because his outward conduct was a goodly cloak of minute and scrupulous observance. All this came to its full absurdity and perversion in Pharisaism, against which Christianity rose in protest, but the beginnings of it arrived at Jerusalem with the "coming of Ezra." It is not strange that Ezra has not appeared as a saint or hero in Christian literature, and that he is little appealed to for inspiration or example. Yet, I repeat, Ezra and his tribe, the scribes, men of the law, saved the Jewish Church, and made possible the Christian Church (Charles L. Noyes, in "Monday Club Sermons").

would scatter the fairest of thy gems. It would destroy the creed of thy charity. It would lame the feet of thy sympathy. It would clip the wings of thy compassion. It would close the gates of thy solicitude for others. It would end the days of thine unselfish prayers. Keep thy shadows, O my soul! Keep a little rim of darkness round thy sun. Keep a spot unrevealed in the dealings of thy God. Keep in the new world a place for the cross of Jesus — a place where love may see the cloud and feel a brother's pain. Thy perfect sight would be dearly purchased by the loss of thy Lord's passion. The cloud that covers the transfigured glory is itself a glory. If thou wouldst give rein to thy love, leave in the Paradise of God a margin for faith and hope. — *Christian Endeavor World*.

IS IT MALARIA OR ALUM?

[Popular Science Monthly]

Languor, loss of appetite, indigestion and often feverishness are the common symptoms of a physiological condition termed "malaria." All these symptoms may be and frequently are the effect of the use of alum baking powders in food making. There is no question about the poisonous effect of alum upon the system. It obstructs digestion, prostrates the nerves, coagulates and devitalizes the blood. All this has been made clear, thanks to the physicians, boards of health, and food commissions. So "highly injurious to the health of the community" does the eminent head of the University of Pennsylvania, Dr. Barker, consider the alum baking powders, that he says "their sale should be prohibited by law."

Under these circumstances it is worth the while of every housewife to employ the very little care that is necessary to keep so dangerous an element from the food of her family.

A pure cream of tartar baking powder, which is the only kind that should be used, ought to cost about forty-five to fifty cents a pound. Therefore, if you are paying much less, something is wrong; if you are paying twenty-five cents or less per pound, the powder is certainly made from alum.

Always bear these simple facts in mind when purchasing baking powder.

The Blessing in the Shadows

REV. GEORGE MATHESON, D. D.

Abide faith, hope, love, these three. — 1. Cor. 13: 13.

AND so there are three things which are never to die, which I am to carry with me beyond the grave. Three pearls are to be saved from the wreck of time and landed on the shore. Two of the preservations surprise me. I could never wonder at the immortality of love, for heaven without love would be the world without the sun. But faith and hope — where is the place for these in heaven? I thought faith would drop her wings when she lighted on the soil of home; I thought hope would draw down her sails when she touched fruition's shore. Then men of old time told me that all mystery would vanish when the curtain of death unfolded me. They told me that faith would be lost in sight, that hope would fade in fulfillment. Paul says they shall abide. How shall they abide with perfect revelation? How shall faith breathe in the cloudless sky? how shall hope flutter in the windless air? If these abide, shadow must abide, and why is shadow there? Why prolong the winter of my faith and the springtime of my hope when the summer of my love has come?

In the interest of that love, O my soul, hast thou considered the place of the shadows? Are they not the very pinions of thy love? Is not thy pity ever born of danger? It would die if it saw clearly. Perfect morning

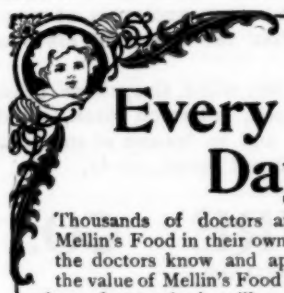
A New Concert Exercise

At the request of the secretaries, Dr. John O. Foster has prepared "a concert exercise in the interest of foreign missionary work of the Methodist Episcopal Church." There is sufficient material in this service for an entire missionary day — morning, afternoon and evening — Sunday-school, Epworth League, and congregation. Our Missionary Board has called attention to the importance of devoting at least two million dollars of the Twentieth Century Thank-offering fund for the benefit of the educational work of our church in foreign lands. This exercise will emphasize the importance of this feature of the thank-offering movement. We hope that it will be ordered universally by every pastor in Methodism. The service will be sent free on application. Do not order a larger quantity than is absolutely necessary for your church and school. We will send it free of postage, if you will send us a postal-card request for the same. Do not delay a single day in ordering this service. It is intended to use it quite generally in the church on the Sabbath preceding Thanksgiving Day. If, however, for any reason you are not ready at that time, it can be appropriately used on any other Sabbath. Let us have seventeen thousand five hundred requests for this service by the pastors of Methodism. Send only to Missionary Secretaries, 150 Fifth Avenue, New York, as the service is not supplied elsewhere.

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OUR BOOK TABLE

Enemies and Evidences of Christianity. Thoughts on Questions of the Hour. By John Duncan Quackenbos, Columbia University. Eaton & Mains: New York. Price, \$1.50.

Here are a series of addresses, twelve in number, timely, needed and able, which treat in very vigorous fashion the claims or pretensions of Hindulism, Buddhism, Confucianism, Mohammedanism, Theosophy, Spiritism, Christian Science, Socialism, Altruism, and Agnosticism, as contrasted with the pre-eminent excellences of Christianity. The addresses were first delivered at the Lakeside Union meeting-house in Newbury, on Lake Sunapee, and were called out by a visit to Greenacre on the Piscataquis River in Elliot, Maine, where the writer beheld a spectacle that stirred his soul with no little righteous indignation—a miniature Parliament of Religions where the various systems, rivals or enemies of Christian truth were plausibly set forth, and many were being deceived.

The style of the volume is [exceedingly trenchant and uncompromising. The trumpet here gives no uncertain sound. Genuine Christianity has a champion who does not think it well to beat about the bush, but strikes straight home, that hearers and readers may, if possible, be delivered from delusion. We give as a specimen of the general tone a few sentences from the chapter on Christian Science:—

"The text-books of this woman [Mrs. Eddy] are a gallimantrey of disconnected, rambling, vacuous postulates; "mere pibble-pabble;" "nothing but crass ignorance or deliberate intention to deceive could have led to the statement quoted above [one of Mrs. Eddy's];" "this is arrant quackery;" "we might go on for hours rummaging this literary rubbish heap, this parody on logic, but enough has been quoted to demonstrate the harlequinade;" "thus she backs the strained rope of her mongrel pantheism, while a host of shatterbrains purr their approval;" "a sort of witches' caldron in which every conceivable heathen and Christian heresy is found seething and simmering to produce the subtle essence called mental medicine;" "in no other way can its strange influence be accounted for than that it is one of those delusions assigned by St. Paul to the latter days, a device of the devil to focus men's hopes on something else than the justice and mercy of God;" "it is unchristian, antichristian, godless, Christless; between this belief and the religion of Jesus there can be no possible compromise; accommodation is out of the question; one cannot be both Christian and Christian Scientist."

The other errors noted above are treated in equally conclusive fashion. Probably it is well, in the midst of the timid hesitations, cautious balancings, and careful weighings of pro and con that characterize most of our treatises, where there is so much well-meant eagerness to do full justice to the little truth mixed in with the much falsity—it is well occasionally to have a man come out in the straightforward, vehement way of Prof. Quackenbos. They who read his book—and we hope the number will be many—will have a pretty definite idea of what Christianity is, and why it is to be believed.

Jesus: Bits of Wayside Gospel. By Jenkin Lloyd Jones. Macmillan & Co.: New York. Price, \$1.50.

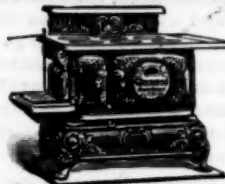
These are sermons found out of doors in vacation time, delivered once to a Chicago audience, and now re-delivered to those who care to read them, with the hope that they may quicken "a love for nature in her everyday aspects, for the human nature that is always at hand, and for the science that translates these near marvels into near beauties and high duties, emphasizing thereby the religion which includes all those that love and serve." The sermon which gives its name to the volume is the story of a horse named for "Jessie Fremont," and most touchingly told it is, sure to move the heart-strings of all that can feel, and prompt

them to gentle, sympathetic treatment of "our dumb fellow-citizens in the commonwealth of the Lord." Some of the other topics are: "The Uplands of the Spirit;" "Near to the Heart of Nature;" "The Religion of the Bird's Nest;" "A Dinner of Herbs." An excellent book, with plenty of close observation and wholesome, helpful reflection.

Hits and Misses. By Charles Frederic Goss, Author of "The Optimist," etc. Fleming H. Revell Co.: Chicago and New York. Price, \$1.

In this volume are nine sermons which the pastor of Avondale Presbyterian Church, Cincinnati, preached to his own people. And they are sermons of a very high order. So interested in them were we that we read on and on until we had tasted all of them. Mr.

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Gore presents the truth in very forceful and attractive guise, and there are passages on nearly every page which are quotable — and nearly ideal in conception and expression. We present for the benefit of the reader, as the best illustration and recommendation of the volume, the following paragraphs: —

"If I could only dwell among my books all through the week, and on the Sabbath stand in the sacred desk and propound the results of my study to eager listeners; if I could baptize little children, marry young lovers, distribute the communion bread and wine, kneel down by the side of the dying, speak words of consolation to the sorrowing, then, then, I could feel the thrill of the sacredness of life! you say, but are mistaken.

"You would not feel the sacredness of my life, for example, if you do not of your own! There is nothing in the calling itself of the minister or priest to infuse these feelings into your soul. No one in all the world has ever regarded life as being so utterly and nauseatingly empty as those who in weary and soulless moments have discharged these sacred functions! There come times to every minister, priest, prophet, apostle, when every word he utters rings hollowly, like sounding brass or tinkling cymbal, when his most solemn deeds are perfunctory and dead, when God is farther away than the polar star! Many a time, believe me, Jehovah seemed nearer to some humble worshiper that had brought to the altar a turtle dove and two young pigeons in some moment of aspiration or self-surrender, than to the poor high priest who carried into the Holy of Holies an empty, a broken, or a sinful heart!

"And the same sad truth sounds home in the heart of the poor drudge who digs in the sewer and dreams that if he could sit in the banker's chair or stand at the table of the scientist, he could perceive a sacredness in life which hides itself in the damp vapors which he breathes. His thought is false to history, to reason, to experience. Moses was feeding his flocks when he saw the burning bush. Saul was seeking his father's asses when the prophetic affluus seized him. David was a fugitive, Amos a herdman, Paul a tent-maker, and the Christ a carpenter. And yet through these dreary tasks, as through a lens of mighty power and crystal clearness, they beheld that halo of glory which hangs eternally over life."

Magazines

— The *Forum* for October is a very strong number, containing fifteen contributions. The subjects are pertinent, of a wide range, and forcefully presented. Senator Burrows discusses "This Year's Elections and the Presidential Election." Dean Farrar presents "The Sunday Question" from the English standpoint. A. Maurice Low writes of "Russia, England, and the United States;" and Frank A. Fetter has an especially thoughtful paper on "Social Progress and Race Degeneration." (*Forum Publishing Company: New York.*)

— President Eliot's paper on "Recent Changes in Secondary Education," is rightly given the leading place in the *Atlantic Monthly* for October. There are a dozen other strong and vital contributions. H. D. Sedgwick, Jr., "draws it very mildly" in his article on "The United States and Rome." Paul Elmer More writes sympathetically upon "The Novels of George Meredith." Jacob A. Riis has a characteristic paper upon "Letting in the Light;" and Thomas Wentworth Higginson writes very interestingly upon "The Road to England." (*Houghton, Mifflin & Co.: Boston.*)

— With the October number the *Chautauquan* starts out under new management and editorial direction, with a new cover design, new type, and new make-up generally. Attractive in every way is this "magazine for self-education." A special feature of this issue is a symposium upon "What It Is to be Educated," participated in by President Eliot of Harvard, President Hadley of

Yale, President Faunce of Brown, President Barrows of Oberlin, Edward Everett Hale, Dwight L. Moody, James W. Alexander, Clem Studebaker, May Wright Sewall, and Alice Freeman Palmer. An appreciative estimate of the life and work of the artist-poet, Mary A. Lathbury, is given by Vincent Van Marter Beede. There are other interesting contributions, with several pages of editorial comment under the head, "Highways and Byways," and the usual "Required Reading for the C. L. S. C." (*Chautauqua Press: Cleveland, Ohio.*)

— "Finances of Our Wars," by the Secretary of the Treasury, Hon. Lyman J. Gage, opens the October number of *Frank Leslie's Popular Monthly*. "College Athletics," "Edgar Allan Poe's College Days at Charlottesville," "European Fire-fighters," "Liquefied Air and its Uses," and "Women as Farmers" are illustrated contributions of special note this month. Stories and poems and editorial comment are not lacking in this pleasing magazine. (*Frank Leslie Publishing House: 141-143 Fifth Ave., New York.*)

— The October issue of *St. Nicholas* marks the close of its twenty-sixth year. "Trinity Bells," the "Story of Betty," and "The Dozen from Lakerim," all come to a happy end this month. "Searchlights" is a touching little sketch of a mascot at Manila. "The Southern Cross" is described and diagrammed by Miss Mary Proctor. It is altogether a fascinating number. (*Century Company: New York.*)

C**M**

BURLINGTON

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The Deaconess Department

Deaconess Work in Boston

683, 691 and 693 Massachusetts Avenue

Again we have the privilege of acknowledging deep gratitude for answer to the fervent prayer of years, in the election of a corresponding secretary, which office, we have long believed, would, if well-filled, prove a powerful agency, under the Divine blessing, in the extension of this work. Our readers know by the statement in ZION'S HERALD of Sept. 27 that Rev. T. C. Watkins, D. D., accepted the position, and by the time these lines are read will have begun his work. As a family we give him cordial welcome, and pledge him our earnest prayers that his efforts may be richly blessed for the furtherance of the work of Christ, "whose we are, and whom we serve."

—The business address of the corresponding secretary is Rev. T. Corwin Watkins, D. D., 683 Massachusetts Ave., Boston Mass. His home address is Auburndale, Mass.

—The Training School is now open, but students can still be admitted. Send for a circular.

—The expense, in the Training School, for board, light, heat and tuition is about one hundred dollars per year. For those who purpose to be deaconesses, and who cannot afford to pay their way, special arrangements can be made.

—Young ladies who live in or near Boston can become day students of the Training School for two dollars per month. If they will give two afternoons per week to visiting under the direction of the authorities of the Home, they can have their tuition free.

—The corresponding secretary would be glad to communicate with any young ladies anywhere in New England who have a desire to fit themselves for deaconesses, deaconess nurses, foreign missionaries, or for any special Christian service.

Deaconess Home

—Deaconesses are not "shut in" on rainy days. Sometimes they improve their time by visiting hospital wards and homes of various kinds, carrying a little light and sunshine to suffering, lonely hearts, and are specially glad when they have flowers to take with them. On one beautiful rainy morning not long since the expressman left us a large box of bright autumn flowers. There were many exclamations of delight when the box was opened. After dinner a trio of deaconesses went to one of the homes, taking some of the flowers.

But we will leave them to tell their own story while we follow a solitary deaconess who, with another basket of these bright messengers of comfort, visited some of the wards of the City Hospital. She had there some sad, some glad, and all touching experiences. How the faces brightened at the sight of the flowers and the touch of a friendly hand! One of the bouquets was placed by the bedside of a poor woman who, without home, friends or money, and unable to secure work, had become utterly discouraged, and, in a condition of desperation, had thrown herself into the river with the deliberate purpose of putting an end to her life, but was rescued and taken to the hospital. How the heart of the deaconess ached as she looked down into the haggard, hopeless face, and she prayed for just the love and the word that Jesus would give to such an one. "Do you think," asked the woman, "that God would have punished me if I had killed myself, when He knows

how hard I have tried to make a living?" The deaconess told her that God in love and mercy had sent some one to save her, and would send others to befriend her now, if she would put her trust in Him.

—The trio above referred to started, one carrying a basket of flowers, another her autoharp, and the third a hymn-book, and all with umbrellas. At the Home for Aged Women they were cordially welcomed, bright smiles spreading over the wrinkled faces at sight of the flowers and when told that the visitors had come to sing to them. Eight rooms were visited, where songs were sung, prayers offered, and the Word of Life read. The joy that filled the hearts of the deaconesses as they listened to the thanks of the aged ones, and their earnest entreaties that they "come again soon," cannot be told. They will never forget the feeble old lady who begged that they should take as gifts from her the two soiled paper roses she had made; nor the poor woman on crutches who, with much difficulty, made her way to the next room that she might hear them twice. The deaconesses went home feeling in their hearts the glow of the sunshine of God's love, because, in His name, they had helped to reveal the cloud's silver lining to some of His other children.

Training School

—The fall term of the Training School has opened, and nearly all of the accepted students are in their places. We were gratified to see at the opening exercises not only a number of the members of the board of managers and school committee, but also other interested friends. The words of the president, based on the text, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit," were especially appropriate for these young women who are laying down many worldly prospects that they may be trained to greater ability, and follow in the footsteps of the lowly Redeemer by manifesting His spirit in the homes of the people. Would that more were willing to join their ranks! There are still a few vacant places in our building. Who will come to fill them? We gladly welcome day-students also.

A fine corps of able teachers, including a former university president, college professors, and able ministers, will give instruction throughout the year. Two resident teachers, one of whom will give instruction in vocal music, have daily classes. Hours for recitations are from 9 to 12 on all week days except Saturdays, and visitors are welcome. Correspondence with young ladies in regard to the School is solicited by the superintendent, Miss E. L. Hibbard, 683 Massachusetts Ave., Boston. Write her of your desire for more fitness for Christian work, and find what assistance can be rendered you, what plans it may be possible to carry out in your case.

—In answer to our appeal for added furnishings for the school building, a number of useful articles were received. We still need the following: Carpeting or matting for one large room and hall; oil cloth for a lower hall; a good refrigerator; sheets and pillow cases for single beds; towels for kitchen and dormitory use; good modern reference and other books for the library.

—We again appeal to societies and to individuals for money for the support of free students. One hundred dollars will keep a student with us for one year. Who will send us that amount for the training of a young woman for Christian service?

Hospital Notes

—Our first patient to be received when the Hospital was reopened was one of whom Christ would surely have said, "Inasmuch as ye did it not," had we not given her temporary care and shelter. When she had been with us but a few days, our prayer for her support was answered by an unsolicited check from a friend who wanted it expended to aid some child. "Ask, and ye shall receive."

Let our district nurse introduce to you Nellie and her home—if such it can be called:—

"On the 6th day of September I received a call to go into one of our poor homes to care for a woman who had just given birth to a little baby girl. After reaching this house, and entering the hall, which was a very dark one indeed, I tried to find my way up the stairs, and finally reached the door. After knocking for a moment I heard a faint voice say, 'Come in.' I stepped into a dirty kitchen, which only contained in the way of furniture a stove, table, and one broken chair. At the table stood little eight-year-old Nellie, who had just gotten up from her bed; she had on a much soiled and torn dress, and her face and body looked as though she had not seen water for weeks. She was trying to get something to eat for herself—all that was in the house being a piece of bread which she had picked up from the dirty floor. As I stood for a moment in the room, a smile came over her face, and she tried to say 'Hello' as best she knew how, for she had never been able to speak.

"It will be hard for me to tell you in words the condition in which this child was found. Poor little Nellie has had but very few pleasures in life, having been shut up in that dark

CAUGHT A NURSE

Didn't Know Old King Coffee Had Her.

"The duties of professional nurses call them among a great many different people, and it is surprising to know how many are suffering from the use of coffee, which is the primary cause of the majority of many nervous disorders. My own experience has been such that I feel that I can speak with some knowledge of the subject.

"For about ten years I was afflicted with a severe nervous disorder, which was so great that sleep became an unknown thing to me without the use of opiates. I was a confirmed coffee drinker at this time, but had never thought that had anything to do with the difficulty.

"After coming to Chicago to live I was told by an acquaintance, who had been a similar sufferer from nervousness, that he discovered it was caused by the use of coffee, and when he made that discovery, gave up the coffee and took up the use of Postum Food Coffee and was completely restored. His argument sounded so logical, I was determined to make the experiment, and to my surprise, upon leaving off the coffee habit I commenced to improve. This improvement has continued until now I am in complete health and sleep well and naturally. I always advise patients suffering from nervous trouble to abandon the use of coffee and use Postum, for I know what I am talking about on that subject.

"Occasionally private families do not prepare Postum well, that is, they fail to allow a sufficient amount of time for boiling. It requires more boiling than coffee, but the care well repays, for the beverage is delightful to the taste and wonderfully nourishing." Maggie F. Church, No. 2 E. 33d Place, Chicago, Ill.

Postum is sold by all first class grocers, and made by the Postum Cereal Co., Ltd., Battle Creek, Mich.

home from week to week. I stepped into the room to see where she had been sleeping, and found her bed consisted of two long boards placed upon two chairs, with some pieces of old carpet on them for a mattress, and one soiled quilt for the covering. This was all in the way of furniture that the room contained. The garment in which she had been sleeping was all the clothing that she had for day as well. Her hair had not been combed for several days, and at each side of her head was a bunch of matted hair containing a large number of vermin.

"Passing into the last room, where the patient was, after caring for her and while trying to make comfortable both her and the little babe, she began to tell me about little Nellie's life. She said she was never bright, and could not talk, therefore she was obliged to keep her in the house. There was also little three-year-old Walter, who was able to speak, but had no better clothing. Both of the parents are drinking people.

"I then returned home, where I secured some clothing for Nellie, so that I could be able to take her away from that home. I returned with the clothes and dressed the little girl, then washed her face and hands. She was so pleased over this performance that she went into the room where her mother was, leaping for joy, to show her clean face!

"I then took her to a barber's to have her hair cut off, and from there brought her up to our own Deaconess Hospital, where she was given a bath, a good supper, and then put into one of our clean white beds. She has been so happy ever since, and under the tender and painstaking care of our nurses is learning to understand what is said to her and to speak a few words.

"Arrangements are being made for her to be admitted to a Home where she will have training suited to her capacity for development, and she will thus be better fitted to fill her place, though it must be a humble one, in the work of the world. Uncared for and ill-treated, in an intemperate home when found, she had then no prospect but continual deprivation."

Fall River Deaconess Home

835 Second Street, Fall River, Mass.

September found the members of the board of managers returned from their vacations and in their usual places. The work was taken up with renewed zeal and enthusiasm. Much interest was manifested when the offer of \$7,000 was again proposed, providing the board raise \$3,000, to add \$10,000 to the endowment of the Home. A committee was appointed to discuss ways and means for raising the required amount. We want to close the old year and approach the new with our endowment increased to that amount. This will mean an added force of two workers.

Who can think of the deaconess work without feeling a desire to share in the support of the work? Reader, are you saying, "What can I do?" First, you can pray that as He sends out His agents to gather the means to carry on His work for His children, not only the hearts, but the purses, of the people may be opened. Next, you can help to answer your prayer by contributing something, if only a small amount. Perchance it may take just what you can give to make out the \$3,000 which will bring the \$7,000 more. What a joy to know that you have a part in sending out daily two workers to minister to the sorrowing, the unfortunate, the burdened ones! If you cannot go, in this way you can help send two others. "Take it to the Lord in prayer."

Home Notes

Saturday morning came with its usual demands upon the workers in the Home. Work must be prepared for fifty children in the sewing school for the afternoon. Invitations to special service must be mailed to all of the members of the home department, a talk must be prepared for rally day in the Sabbath-school, the usual household duties for Saturday attended to, the door-bell answered and callers received—and not one of these duties could be postponed.

The day looked full indeed, but our duties

never seem to reach the place where there is not "room for one more." The door-bell rang, and the deaconess opened the door to find a man, his wife and three children facing her. The husband politely asked for breakfast for his family in such a manly way that we at once felt they needed and deserved it. Breakfast was prepared, and we heard their story. Their home with all of their furniture had been burned, and they were left with nothing but their children. They had come to Fall River to work in the mills, and had rented a tenement and slept on the bare floor the previous night. A few pieces of furniture, including a cot bed and an oil stove, were loaned them, and the husband carried them home. The deaconess called a little later in the day, to find them just as she expected. Money from the emergency fund was loaned for some food.

Just as they began to be a little comfortable, the proprietor of the tenement came in, and seeing no furniture and finding the rent could not be paid in advance, notified them to get out of his tenement. The husband, not to be discouraged, set out again and soon secured another tenement. A fellow-workman just ready to leave the city offered him a good cooking stove, a table, bedstead, woven springs and mattresses, and several other good pieces of furniture, for \$10. By this time he had secured work in the mill, but would not be paid for some days. He stated the case to the overseer, who told him they would pay him \$6.50. In this emergency his heart again turned to the Deaconess Home for advice or help. At the noon hour he hurried to the Home, and by taking all that remained of the emergency fund and a dollar loaned by one of the deaconesses, the amount was raised. Arrangements have been made with a grocer to sell them plain food until, as they say, they "get on their feet." They would not allow us to give them anything; they asked only a loan.

We are gratified to have this opportunity to acknowledge donations of fruit, vegetables and flowers from Dighton, Acushnet, Swansea, and Fall River. While we endeavor to acknowledge these gifts either by personal interview or by mail, we desire that others also may be inspired by this knowledge.

Donations of canned goods either for use in the Home or in the field among the destitute are gratefully received. A lady once said that one jar out of every ten of her preserves went to the Deaconess Home.

Providence Deaconess Home

85 Harrison St., Providence, R. I.

Home Notes

Mrs. N. C. Radford, an experienced worker from Chicago, Ill., is now a member of our Home, and has been stationed at Asbury Methodist Episcopal Church to do visiting deaconess work.

The cold weather is approaching and more clothing is needed. Our supply closet needs replenishing. Will not those who are planning to send barrels and boxes please hurry them along a little, as children are obliged to absent themselves from both week-day and Sabbath-school on account of lack of clothing. We can use all kinds of apparel, if it is whole and mended.

"TRAVELERS' AID" NOTES.

One of the gatemen at the station approached the "Travelers' Aid" leading two rather soiled looking youngsters, four years old, who had left the parental roof and wandered into the centre of the city to see the sights, finally drifting into the station, and thence out upon the railway tracks, where they were when found. Each boy held a penny in his hand, a gift from a friendly Chinaman. After much coaxing, promises of candy, etc., the young explorers revealed

their names and addresses, and were taken to their homes, a mile or more away, where the parents were in a state of excitement and almost frantic with grief and anxiety.

A brave little miss of five years came from W—in charge of the conductor. She stepped from the train, hugging in her arms a much-prized doll, but failed to find any one to meet her. She knew her street and number, however, and was taken home.

INCIDENTS.

"Oh! Miss—, our baby is dying!" These words greeted the deaconess one morning as she was out looking for this very family, who had recently moved to our city. The deaconess found the baby, as the little sister had said, almost beyond the sufferings of this world. The mother was a frail woman, working in the mill and doing her housework at night, trying to support her three little girls. In the midst of direst poverty and hardship there was not one child to spare. The awful question of how she should prepare her child for burial and bury it confronted her, but these things were easily planned by the deaconess, and an earnest prayer was offered for the comfort of the heart-broken mother.

A deaconess making her round of calls in a hospital ward found a woman who was quite ill. After some conversation the woman told the deaconess a sad story of her husband's dissipation, and how she was so anxious for the children left at home. The deaconess read and prayed with her and urged her to give her heart to God. She seemed to be under deep conviction, and asked the deaconess if she would not go and see her husband. This she promised to do, and after giving her some tracts and religious literature continued through the wards.

True to her word, the deaconess visited the husband shortly, and he also seemed under deep conviction, for he had visited his wife at the hospital and she had told him of the visit of the deaconess, and he had read the tracts. He promised to quit drinking.

The next Sunday the deaconess visited the hospital, and found the husband at his wife's bedside. Kneeling, the deaconess prayed, and the husband and wife gave themselves to God. The wife got well, and their home was a very different one. After a time they moved to a Western city, where both joined the church, and their letters to the deaconess give evidence of happiness, prosperity, and an abiding faith and trust in God.

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THE ARRAIGNMENT OF THE BOARD OF CONTROL

REV. WILLIAM I. HAVEN, D. D.

[This contribution was received on Saturday, the 7th, with the urgent request that it appear in the current issue. As the pages devoted to contributors are invariably ready for press on Friday, we find it difficult to comply, but by leaving out considerable church news we are enabled to make space on this page. The article, however, is so belated, and really has so slight a bearing upon the case as it stands at present, that we will not point out specifically, as we might, that some of the statements concerning the Board of Control referred to as appearing in our columns were not made by the editor, but by well-known ministers and laymen who volunteered their opinions, and who assumed full responsibility for them. Any member of the Board of Control who thinks that he can satisfactorily explain why he found General Secretary Schell guilty of "serious official wrong," and in the same breath voted to continue him in office, utterly fails to apprehend the real temper and present purpose of the Epworth League and the church at large. — Editor ZION'S HERALD.]

BEGINNING with the issue of August 9, there has appeared in the columns of this paper the most severe and incessant arraignment of one of the official organizations of the church which I have ever seen or heard of in connection with Methodist history.

The Board of Control of the Epworth League, an official body organized by the General Conference of the church with certain defined duties and responsibilities, has been without abatement and almost without qualification charged with the most unwarrantable neglect of duty. It may be interesting, now that the indictment approaches completion, to review the specifications. I shall pay no attention to personalities or to anything that has not appeared in these columns.

In the very outset it was said that "with the consummate skill of which Dr. Schell is capable, and with theatrical effect, he told his story to the Board of Control and appealed to their sympathy, and the good men who listened to him were so affected thereby that without hearing other testimony they voted, 15 to 7, to take no further action in the case." The Board is further charged with "lack of action," with "not being honest with the church," with being "defenders and apologists" of hypocrisy, and taking an action "which deserves immortality as a tribute to the moving eloquence and sanctimonious pleading of the conscience-stricken." It is charged "with covering up a wrong," and it is said, "The Board of Control ought to be dealt with sharply. There is something rotten in the moral fibre of men who could condone an offence like that." Again the Board is said to have "excused a serious official wrong," to have "tried to suppress this action of the secretary," and "in condoning the offence" to have "entered into partnership with the transgressor." It is said that "the sympathies of the Board got the better of their judgment," that they "failed to act as the purity of the church and the welfare of the League necessitate," that their action corroborates the opinion that the leaders in our church are "chiefly solicitous for revenue," that "they debase our standard of righteousness." It is further said that the calling the action of the General Secretary "an official wrong as distinguished from a moral wrong is among the anomalies of the closing century." This is sufficient. I need not quote further. It does seem to me that it is due the readers of the HERALD to make the following statement concerning the

powers, deliberations, and action of the Board of Control:—

1. The Board was wholly debarred from expressing itself concerning the moral character of its General Secretary. It was clearly and emphatically made aware of the fact that every Methodist minister is subject for trial only before his peers by the regular processes of the Annual Conference. It was even questioned whether the Board could use the word "wrong" in its decision as to the quality of Dr. Schell's act, and this word was only admitted when it was qualified by the word "official."

2. It was at least doubtful whether the Board had under any circumstances the power to create a vacancy in the office of the General Secretary. The provisions in the Discipline do not give to the Board this power. There are many boards in business and other circles that have power to elect and to fill vacancies that do not have power to create vacancies.

While I think the Board would have voted, if the matter had come to a test, that it inferentially had power to remove because it had power to elect, it undoubtedly would

have felt free to use this unstated and inferential privilege only on the ground of especial and unquestioned urgency.

3. It is absolutely absurd to attempt to make it appear that the Board of Control was swept off its feet by the "consummate skill" and "theatrical effect" of the General Secretary's appeal for sympathy. There was not the least attempt at "effect," no plea, no endeavor to so marshal facts or play upon feelings as to move the Board, on the part of the Secretary — none whatever.

It must be remembered that the members of the Board had already been from Thursday to Monday together in the same hotel attending the International Convention, that they had had time to be conversant with very many if not all of the facts in the case before the formal session. At the formal session the secretary for the session read the communication from the Book Company including the contract and all the allegations; then at the request of the Board, Dr. Schell, in a quiet, ordinary way — perhaps for the very reason that it was not "theatrical" in a manner that impressed others with his openness — gave his explanation of

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the contract and all the facts involved. The Board then went into executive session and considered the matter in all its bearings during the rest of the session. It seemed to the Board that it had all the essential facts before it, and that as there was no contention save as to their interpretation, it was in a position to make that interpretation without opening its doors to a flood of statement when it had no official power to summon the witnesses it might care to hear or to express itself in moral judgment. The whole matter was informally discussed until after midnight, and a resolution presented at the Tuesday morning session was discussed until afternoon when before final action our beloved Bishop Nide led us in a prayer which those who joined in it will not soon forget, as he prayed for wisdom that we might act exactly according to the Divine judgment without fear or favor.

The vote was then taken, and it was unanimous on the interpretation of the seriousness of the act, and unanimous in its interpretation of the intent of the Secretary. To say that such an action was the result of sympathetic surrender of judgment is to be wholly false to every fact. The Board was careful and deliberate, and desired only to be absolutely just in its judgment of an action not by any means as simple as some of its critics seem to think.

To the rumor that influential laymen and Bishops were present to bring pressure upon the Board, it seems hardly necessary to say anything. Is there any member of the Board who was approached by any such brother? I have yet to hear of one.

4. Dr. Schell was re-elected General Secretary of the Epworth League at the meeting of the Board held in New York after the meeting of the last General Conference. He was elected for four years, which term comes to an end at the meeting of the Board immediately following the next General Conference, providing his successor is then elected and providing the General Conference does not decide to elect the General Secretary of the Epworth League itself, which for one I hope will not be the case as I believe that it is better to have such elections outside the General Conference rather than in it, that that body may be more at liberty to attend to other important matters, and for many other reasons that have not place here. Now it needs to be kept in mind, therefore, that the Board of Control was not electing or re-electing its Secretary. It simply did not think that a deliberate judgment on the complex facts before it made it just or necessary for it to stretch its powers to the utmost and create a vacancy in the office of General Secretary.

5. To call its action covering up evil is, it seems to me, to utterly misrepresent the fact.

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Weak Men Suffering From Nervous Debility, Seminal Weakness, Weak Nerves, Despondency and Physical Exhaustion,

the result of over-work, indiscretions, excesses and abuses, have brought themselves to a condition where they must have the best help science can give to save them from prostration, despair and death. But kind Nature forgives; there is one sure remedy to cure you, to save you from nervous prostration, insanity, paralysis, despair and death, and that is that wonderful discovery, that vitalizing invigorator, Dr. Greene's Nervura. This wonderful restorative of brain, nerve and body, will give back to the weakened and exhausted system the strength that it has lost. It will impart strength and vigor to the brain and nerves, vitalize and invigorate all the physical powers, and restore you again to that grand degree of lustrous strength, of bounding pulse and strong physical and nerve power, which by over-work, ignorance or folly, you have exhausted. Dr. Greene, 31 Temple Pl., Boston, Mass., the great specialist in nervous diseases of men invites sufferers from nervous debility and seminal weakness to consult him free of charge, either personally or by letter. All communications are confidential, and sufferers can be assured of the sympathy as well as the best advice and counsel from this skilled and experienced physician to whom thousands of men owe their present health and happiness.

Board covered up nothing. It immediately gave its entire action to the Associated Press, whose reporters were at its doors, and has gladly entered every paper in the church which has in any way asked for its action or opinion, or indicated its willingness to receive it.

6. If there are those in the church who think that the Board should have acted differently, to such the members of the Board have only to say this is a matter of judgment. The Board is made up of laymen and ministers; they will average with our membership everywhere in good sense and love for the church; they undoubtedly have the interests of the League and the honor of the church as much at heart as any body of men in Methodism. Some of them have large responsibilities on their shoulders in business life, and are associated with other boards of government in the church. The board of Control of the Epworth League does not pretend to infallibility. It does, however, claim to be above the motives and spirit which many have imputed to it.

New York, Oct. 6.

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MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Manchester District

Nashua, Arlington St. — Dedication services took place Sept. 24. The vestry, the only completed portion of the edifice, which was planned to seat only two hundred, could not accommodate the four hundred or more who came to attend the services, and many who were deeply interested in the exercises were disappointed in not being able to get in. Attractive decorations of cut flowers were arranged about the pulpit and platform. Music was furnished by an orchestra of seven pieces, assisted by the organ. Seated upon the platform with the pastor, Rev. C. C. Garland, were Revs. C. L. White, C. E. Bean of Kennebunkport, Me., G. G. Brien, E. L. Gates and J. D. Folsom of Hudson. General Secretary A. H. Roby was also present. Before the addresses commenced, Rev. C. C. Garland gave a brief history of the efforts that the society had made

in erecting the structure, saying that each member had done everything in his power to help on the cause. He would be glad if all could be seated in the auditorium of the church, but they had been unable to finish it. The chairman of the board of trustees, W. O. Gaskill, then presented the building as a place of worship, the pastor accepting in behalf of the members.

The first speaker of the afternoon was General Secretary Roby, who represented the Y. M. C. A. He said that while dedicating the church the members should dedicate themselves in their homes and in society to a new life. Rev. C. L. White extended congratulations. He quoted Martin Luther that the wealth of a church did not consist in riches and fine buildings, but in the men and women who were its members. He suggested for a church motto Canon Wilberforce's words: "Admit, submit, commit, transmit." Rev. J. D. Folsom said that every well-settled part of the city should have a church, and wished that this new church could be known as a revival church. Rev. G. G. Brien said when his chapel had been built it had been called the baby on account of its being the most recently built of small churches, but that this church now had a claim to the appellation. He urged cordiality to strangers. Rev. C. E. Bean, of Kennebunkport, and Rev. E. L. Gates made a few remarks and the exercises closed with the benediction.

Hillsboro Bridge held its third quarterly meeting without a presiding elder, and found that the business was done just as well as if he had been

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present. The department reports all show good interest. The congregations are good. The sum of \$900 has been paid on account of the church debt, and the remaining amount placed at 4 per cent. per annum, saving quite an item in the annual expense bill.

Wilmot and Andover charge is reported as doing well by the young pastor, and the congregations good for the place.

A Difference.—This scribe has recently been reminded of a quaint old fellow in Vermont who twenty-five years ago was accustomed to say, "As much difference in folks as there is in anybody." One well-to-do business man moving into one of our New Hampshire Conference business cities, made inquiries as to which one of the Methodist churches would most need his service and attendance, and that determined where he and his family should make their church home. Another, coming from a distance and looking for a church home, was especially solicitous to connect with the most wealthy and influential congregation in the city, and expressed concern because we have so few, if any, really bright men in our Eastern pastorates, particularly in New Hampshire Conference. Well, quite a number of the stars now illuminating the West originated in the East, and it may be that more equally promising are on the way West by natural transfer, while we who are hopelessly dull have to stay East and thresh out the old straw in the hope that the way to the homeland will be made clear at last. G. W. N.

Concord District

Lyman.—A glorious revival is in progress here. The pastor, Rev. W. Holmes, baptized 22 at one time, and more are to follow. As a result of this great work nearly one-half the claim has been paid to date, and the claim was doubled at the first quarterly conference. The old Gospel still reaches and saves men.

Ashland is ready to receive the Preachers' Meeting, Oct. 30 and 31. The new carpet is on the floor, and the new pews in. During the quarter 2 have been received on probation, 2 from probation, 2 have been baptized, and four have joined by letter.

Epworth League Convention.—We hope to see a large representation of our Leagues at Tilton, Oct. 4 and 5.

Bethlehem has celebrated its one hundredth anniversary. It was an elaborate affair; the address by Hon A. S. Batchelder and the poem by Will Carleton being very fine productions. Very early in the second century we expect to see a new Methodist church ready for dedication.

The presiding elder is on deck again, ready for duty; hoping, praying, and ready to work for great victories in His name. B.

Dover District

Epping.—Rev. D. W. Downs has taken no vacation this summer, preaching morning and evening in the home church, and in the afternoon at the camp-ground. His people have thoughtfully voted him two weeks off, if he wishes to take them. The daughter is still improving in health.

Raymond.—Much-needed repairs are being made on the roof of the church. The ladies provided dinners at the town fair, thus adding to the funds of their treasury. Business in town is much better than last year. The outlook here, as well as at East Candia, is bright. Rev. J. T. Hooper is working hard for spiritual results.

Methuen.—Rev. J. W. Adams, whose home is in Methuen, has just returned from a delightful trip, visiting the G. A. R. Encampment at Philadelphia and the Methodist Headquarters in New York city. He reports Methodism all alive in the interests of the twentieth century movement, putting special emphasis on revivals. Rev. W. J. Wilkins, the pastor, is home from Nova Scotia. Mrs. Wilkins and son have been spending a few weeks in Bethlehem.

Portsmouth.—Rev. Otis Cole supplied the pulpit during the vacation of the pastor. Mr. and Mrs. Cole have made Hedding their summer home.

Dover.—The W. C. T. U. recently held their county meeting in St. John's Church. An interesting program was presented. Sunday, Oct. 1, one candidate was baptized, two were received

on probation, and two into full membership. Rev. Dr. Babcock has sent out a pastoral letter to his people, full of suggestive thought, breathing a deeply devout spirit, which ought to find a hearty response from all. Dr. and Mrs. J. M. Buckley are making a brief visit in this city.

Personals.—Rev. J. H. Knott preached at Raymond and East Candia, Sunday, Sept. 17. The people greatly enjoyed his services. The next day Mr. and Mrs. Knott started on a trip through the mountains to visit their daughter in Jefferson.

Rev. Otis Cole is editing a very neat monthly paper, the *Pentecostal Witness*, published in Haverhill. It is devout and incisive, a messenger of light and love.

Your correspondent spent a delightful hour with Rev. G. W. Norris, presiding elder of Manchester District, in his Lawrence home recently.

Rev. F. C. Rogers has been compelled from overwork to take a few weeks of rest from pulpit duties. He is improving in health and expects soon to report for full duty.

Karl, son of Rev. C. W. Taylor, who has had quite a serious breakdown in health, is feeling quite like his former self. The family are now at home, having enjoyed a delightful outing at Sunapee.

Rev. Joseph Hayes, notwithstanding his more than fourscore years, is often seen upon the streets of Salisbury, and maintains a lively interest in current events.

Rev. John Collins, of the Maine Conference, now living in Somersworth, has just returned from an extended trip to Gettysburg and other points of interest. He was present at the Dewey reception in New York and says it was the "biggest thing on earth."

"Old Home Week" in New Hampshire the last of August was a great success, reflecting much credit on Gov. Rollins. Your correspondent celebrated his old home week in Littleton the last of June, sitting on the Sabbath in the old pew in the church where he sat as a boy, witnessing the reception, at the altar, of twelve candidates into church membership. Such celebrations indicate that all are not heathen in the old Granite State. EMERSON.

MAINE CONFERENCE

Portland District

Portland Preachers' Meeting.—Twenty Methodist preachers of Portland and vicinity met at Chestnut St. Church, Monday forenoon, Oct. 2, and perfected an organization. The plan is to meet on the first Monday of each month for a social time, with a varied program suited to the condition of the average preacher on Monday morning. All Methodist preachers and laymen will be welcomed. Dinner will be served at some hotel about noon for a small price. All who can attend are requested to notify the secretary, Rev. Luther Freeman, not later than the previous Saturday, if practicable.

Saco.—Rev. Frank W. Smith supplied the pulpit, Oct. 1, for the pastor, Rev. E. C. Strout, who is under the doctor's care.

Revivals.—Reports are coming in from many charges of conversions in the regular services. The extra meetings at First Church, South Portland are blessed with salvation. The outlook is good for a general revival.

Old Orchard.—The new church is rapidly taking shape. The roof is on, and work on the tower progresses. Contracts have been made for steel ceiling, windows and pews. The children of Rev. D. B. Randall, D. D., are to put in a memorial window. Friends of the church are requested to contribute to two other windows in memory of Dr. William Butler and John and Charles Wesley.

Portland, West End.—The pastor, Rev. H. E. Dunnack, reports that the attendance on social meetings is now the largest of his pastorate. A revival spirit prevails. Seven have been received into full membership and five on probation during the second quarter.

Gorham, School St.—Rev. Wm. Cashmore, the pastor, spent a very pleasant vacation in Pennsylvania studying the Methodism of that State. His own church is prospering in every way. Social services are well attended and collections are larger than for several years. Eleven have

been received into full membership during the first quarter of the year.

Portland, Congress St.—The second quarterly conference was made a very pleasant social occasion by the kindness of Rev. W. S. Bovard and wife. Members and their wives were invited to the parsonage. The usual business session was held, and the remainder of the evening spent in social converse. Light refreshments were served. It is needless to say that a full attendance was secured. The barn is being removed from the parsonage so as to give a large yard and lawn. The pastor's salary is paid to date, and every branch of church work prospers.

South Portland, First Church.—New horse-sheds have been built, new sills put under the church, stairs built into audience-room, and minor repairs made in vestry. The total cost of \$450 has been raised, with the exception of about \$60. The appearance of the church is very much improved. The ladies have also expended nearly \$40 upon the parsonage. Best of all, the church is in the midst of revival. Two were received into full membership on Sunday, Sept. 17.

Berwick.—Rev. W. W. Lucas, of the Boston School of Theology, spoke upon the work of the Freedmen's Aid Society in this church, and across the river in Somersworth, on a recent Sabbath, and raised the full apportionment in both churches. He is at the service of other brethren. Revs. B. C. Wentworth and J. R. Clifford have started for their annual outing in the Maine woods.

South Biddeford Circuit.—Rev. A. A. Callaghan preaches four times nearly every Sabbath, riding about eighteen miles. A Sunday-school has been organized at South Biddeford.

Biddeford.—The reports at the second quarterly conference indicate prosperity. The Sunday-school has maintained a large average attendance during the summer, and the Epworth League is steadily growing. Ten of nineteen new members recently received into the church were from the League and nine from the Junior League. The evangelical churches unite in

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Brain workers must have different food than day laborers, because brain work uses up parts of the brain and nerve centres, while physical labor uses up other parts of the body. A food for brain workers has been prepared by scientific food makers and called Grape-Nuts. It is a pure, natural food made from selected parts of field grains known to contain the natural phosphate of potash and other elements used by the system in rebuilding and repairing the brain and nerve centres. This food is skillfully cooked at the factory and is ready to be served instantly either cold with cream, or as a hot breakfast dish with hot milk or cream poured over it. All first-class grocers sell Grape-Nuts, and the Postum Co., at Battle Creek, Mich., manufacture the food.

revival services in November under the leadership of Evangelist Gale. E. O. T.

Lewiston District

North Auburn.—Rev. W. H. Barber is not yet strong, but he can attend to his pulpit work, and is having good congregations. His wife very largely supplies the lack of pastoral labor.

Turner.—Rev. M. K. Mabry, who was highly esteemed, not only by his own people but by the people of the town, during his pastorate here some years ago, is ministering faithfully to this people. We had an excellent congregation on a recent Sunday afternoon, and a large audience at a union gospel temperance service at the Baptist church in the evening. Our church in Turner is small, but plucky.

West Paris.—The new carpet is a great improvement to the chapel. The Ladies' Aid Society has raised \$70, this Conference year, for local improvements. Twenty-five were present at general class on a Thursday afternoon. All the interests of the church are carefully looked after.

At North Paris a fine audience came out to a lecture, the proceeds of which go to swell the benevolences. One was given at West Paris in the interest of the Sunday-school library.

Greenwood.—Rev. J. W. Smith preaches each alternate Sunday here. This little flock is holding on.

Bethel, etc.—The church has erected a fine and commodious cottage on the Poland Camp-ground. The parsonage debt has been provided for. Fifty different persons have attended class this quarter. At Mason the church has been shingled, the old ceiling removed and new plaster put on, the walls neatly papered, and the platform extended to accommodate the choir. A Sunday evening meeting and a Junior League are sustained at Mason. Revival services are to be held at Bethel and Locke's Mill. At the former they will be held at the Congregational church, conducted by Evangelist Gale. Rev. W. B. Eldridge's traveling expenses were paid by the church.

Miscellaneous.—Our Ministerial Association will be held at Park St., Lewiston, Oct. 23-25. Reduced fares will be secured, if possible. We hope there will be a general rally.

ZION'S HERALD was never more heroic and helpful than now. Some of the pastors on this district are doing nobly in extending its circulation. I hope all will do likewise.

Oct. 8-16 has been appointed for our annual Epworth League week of prayer. We trust all the chapters on the district will fall into line enthusiastically.

Many are planning for a revival campaign immediately. Let the blessed contagion spread!

A. S. L.

Augusta District

Madison.—The new parsonage is about finished, and will soon be occupied by the pastor's family. It is pleasantly located, and has parlor, sitting-room, dining-room, kitchen and pantry on the first floor, with three good-sized sleeping-rooms, study and bath-room on the second floor. The people speak very appreciatively of the pastor, especially of his sermons. Madison is having a business boom such as few places in Maine are experiencing, and large numbers of new-comers are making their homes in the village.

North Anson and Embden.—The pastor, Rev. J. E. Clancy, is doing a good work here, not only for the church, but for the whole community. Largely through his efforts a public library has been started, a library association organized, and gifts of money and of books secured. It is well for ministers to be public-spirited.

Solom.—Rev. Thomas Whiteside, the pastor here, is working on with his accustomed energy, and his preaching is highly praised. The village is rejoicing over a new and modern-style school-house, which will soon be ready for use.

North Anson Camp-Meeting.—This meeting was under the efficient leadership of Rev. E. T. Adams, who is well known as a camp-meeting conductor who has few equals. The stormy weather during the greater part of the week interfered somewhat with the attendance, but on Saturday and Sunday, which were pleasant, large crowds were present. Mr. Adams had the assistance of Revs. Thomas Whiteside, S. E.

Leech, J. E. Clancy, J. B. Lapham, Robert Scott, W. C. Wentworth, J. Moulton, W. F. Berry, and G. B. Hannaford. An excellent spiritual interest was manifested, and several requested the prayers of God's people that they might become Christians. At the forenoon service on Sunday a young man and young lady were baptized by Mr. Adams. The preaching throughout the meeting is reported as having been of unusual excellence. O. F. P.

VERMONT CONFERENCE

St. Johnsbury District

Lyndon and Lyndonville.—The pastor wears a smile in these days. The debt on both his church structures is fast fading out under his persistent push. Monday afternoon, Oct. 2, in the midst of driving snow squalls, he secured \$85 at Lyndon. He says: "We will see it all by Thanksgiving." This charge has invited the Conference to meet with it next April.

Hardwick is still at the front. The day of special prayer suggested by our Bishop is to be observed, and followed by other extra services. A model letter, exhorting to greater and continued activity, has been addressed to this people by Pastor Howe.

Lunenburg people are busy repairing their church. An addition in the rear is to be built, the old tower removed, a corner entrance and tower added, with a front vestry, and thorough internal renovation and new furnace and windows. Pastor McNeil is in his element, and the work moves.

Sheffield is prospering and making ready for the northern Preachers' Meeting, Oct. 23-25. A strong program is provided, and it is hoped every man will be present. No more generous and hospitable people could be visited by our preachers, and it is due the people that every man should be present and at his best.

St. Johnsbury.—Rev. Geo. W. Hunt will conduct examinations for the Conference classes at his study early in November, the day to be announced soon. These examinations will for this year be conducted at several different points in the Conference, for the convenience of candidates and committee. Oct. 4 was observed as a day of special prayer. One man here has turned to the Lord during the month. The many friends of Mr. McFarlain of this charge will be pained to learn of his critical illness. He has been confined to his bed for over three weeks, and is very weak, but triumphant in hope.

Barton.—The District Epworth League convention will occur here, Nov. 1. Junior work will be led by Mrs. Smiley. Dr. Berry is to speak also. Barton is an ideal place for the gathering, and spiritual conditions here are most promising.

Holland and Morgan charge is moving up. Some plans for painting and improving parsonage and church are formed, and if harmonious effort can be secured, this somewhat remote field will soon be blooming as a garden. Rev. G. C. McDougall and his wife are busy for the Master here.

Glover.—The pastor, Rev. E. L. Alexander, is doing work in the classics under the principal of Barton Academy, and proposes to take a course at Drew later.

Irasburgh.—Rev. A. L. Cooper, D. D., Conference evangelist, will soon begin work with his veteran associate, Rev. P. N. Granger, here.

When this 75-year-old team takes the turf, let youth look well to their laurels!

Marshfield is to have the Preachers' Meeting for the southern section of the district, Oct. 17, with a program very like that of the northern, but with another list of names. Some of the best meetings of past years have been at Marshfield. This should be better than any former one. The pastor is working every plan to make it such.

Newport.—Mrs. Hamilton is so far recovered from her recent critical operation in Montreal as to be able to leave home for a visit to her mother and sisters in Marshfield. Rev. G. W. Hunt, of St. Johnsbury, visits Newport this week to aid in special evangelistic services. J. O. S.

Montpelier District

Bondville.—Rev. E. Bansom Carrier, the diligent and faithful pastor, has been laid aside from service for a time, being obliged to undergo a surgical operation at Dartmouth College. He is now better, and will soon resume his parish duties.

Lewiston.—Pastor Fairbanks has begun the holding of several two weeks' series of revival meetings in out-districts, no place in the village being available for week-night services.

Rochester.—A most excellent spirit prevails in connection with our work here. The heart of Pastor Sharp is gladdened by frequent conversions, one starting for the kingdom last Sunday night. Two electric lights have been placed at the parsonage, and the new electrolights in the audience-room of the church are beautiful. The whole church edifice is now amply lighted in this manner. Rev. Dr. Cooper is to assist in a series of meetings in November.

Bethel.—A series of meetings will be held by Pastor Rainey and others during the latter part of this month, the local church raising money with which to pay the rent of the hall for such services. The deed for the lot for a new church has been made out, and will soon be signed. With real estate on its hands, Methodism will be recognized by the townspeople as having come to stay.

Bethel Lympus.—A two weeks' series of revival meetings has been held at this place by Pastor Hill and Evangelist Walker, the "chalk talker." Eight adults and some children started in the way of life. It is uncertain as to the number of resulting additions, as some of the converts have already moved from town.

Pittsfield.—Rev. M. B. Parounagian, the energetic, devoted and enthusiastic pastor, is now engaged in a month's revival campaign, being assisted by Rev. George S. Smith, formerly a supply in the St. Johnsbury District.

Chelsea.—Little information of a detailed nature has come concerning the union Gillam evangelistic meetings at this place; but all the news at hand goes to show that they were wide in their influence and deep in their power, and that a very large number of persons positively pledged themselves to henceforth lead a Christian life.

Epworth League Convention.—It is now definitely settled that the District League convention will be at Springfield, that and the Preachers' Meeting at Perkinsville coming the same week, though on different days of the week. The exact days on which each will be held cannot be now definitely stated, as all depends upon the schedule arranged for Dr. Berry of the Epworth Herald and Mrs. Annie E. Smiley, both of whom speak at four Epworth

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Ask for RISING SUN in cakes for general blacking, and SUN PASTE for quick use—and don't be fooled with any other.

League conventions in Vermont the same week. Let there be a general attendance on these meetings. RETLAW.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Rev. M. B. Pratt conducted the devotional exercises. The theme for discussion was, "The Spiritual Quickening of Pastor and People for Evangelistic Work." President Warren said there was need of (1) prayer with deliberate thanksgiving for blessings already received; (2) prayer with deliberate self-examination; and (3) prayer with boldness of faith. Dr. Rishell suggested that we dispense with denominational boasting and go

down on our knees in gratitude; again, that we plan to have a revival. Dr. Buell suggested that we dispense with formalism and worldliness and seek a baptism of the Holy Ghost. The addresses made a deep impression upon the pastors.

Boston District

Shrewsbury.—Sunday, Oct. 1, 3 persons united with the church by letter, 7 from probation and 2 on probation. Two were baptized. Rev. H. G. Butler is pastor.

Boston, Bromfield St.—On Sunday, Oct. 1, 5 persons were received by letter, 1 from probation, and 1 on probation. Six have asked for prayers since Conference. Miss Martin, the deaconess, has just started an industrial class for children on Saturday mornings. Rev. John Galbraith, Ph. D., the pastor, is greatly encouraged in his work. W.

Worcester, Grace.—Dr. Brady's evening audience, Sept. 24, was a record-breaker for this church. He talked about the "Little Ingersolls," and not only was every seat taken, above and below, but chairs had to be brought in, and then people stood. Evidently the controversy interests.

Laurel St.—The combined age of the twenty-eight elderly people who gathered to hear Pastor Paine, Sept. 24, was above two thousand years, the oldest being Mr. and Mrs. Edward Coffin, aged 86 and 83 respectively.

Coral St.—Rally Sunday was unusually interesting, with addresses by Pastor Sanderson, B. F. Sawyer, Walter F. Lewis, Miss C. F. Brown, and others.

Swedish.—Rev. Nils Eagle, of Thomas St., has just been down to Bridgeport, Conn., to speak to the Swedish Methodists there.

Leicester.—The tent meetings in Greendale have resulted in at least eleven baptisms. Naturally "Bishop" Sanderson is delighted, and so are all who love to see a good work go on. He is already at his Twentieth Century task.

Personals.—Frank J. Metcalf, an employee in the War Department, Washington, with his family, has been making a visit in Worcester, Ashland, and other near-by places. He is a member of the 15th St. Church in the capital.

Miss Alice Buck, long a member of Grace, is now visiting here, coming down from her Vermont home.

Zion's Herald.—My mother, writing from her New York home, is exceedingly happy over the strenuous position taken by the editor on the Schell matter, and adds: "The paper is the very best Methodist journal that comes to this house." So say we all of us! QUIS.

Cambridge District

Trinity, Charlestown.—Sunday, Oct. 1, 10 persons united with this church—3 on probation, 3 from probation, and 4 by letter. Wednesday, the 4th, an all-day service of prayer and praise was held, much to the profit of all who attended. Nearly four hundred persons were present at the rally services of the Sunday-school, Sept. 24. A good spiritual interest prevails in the church. Rev. Raymond F. Holway is pastor.

Flint St., Somerville.—Some indications of increasing interest are evident. The Sunday-school has been thoroughly reorganized and graded. The publisher of ZION'S HERALD recently spoke on a Sabbath evening, and already six new subscriptions are in. Since Conference 42 have been added to the full membership list. On Oct. 1, 4 came by letter, 5 from probation, 1 was baptized, and 1 taken on probation. Dr. S. S. Cummings assisted the pastor at the last communion, and gave the service a tender and impressive spirit by his helpful words and devout earnestness. W.

Good News for Our Readers

Who have scrofula taints in their blood, and who has not? Scrofula in all its forms is cured by Hood's Sarsaparilla which thoroughly purifies the blood. This disease, which frequently appears in children, is greatly to be dreaded. It is most likely to affect the glands of neck, which become enlarged, eruptions appear on the head and face, and the eyes are frequently affected. Upon its first appearance, perhaps in slight eruptions or pimples, scrofula should be entirely eradicated from the system by a thorough course of Hood's Sarsaparilla to prevent all the painful and sickening consequences of running scrofula sores which drain the system, sap the strength and make existence utterly wretched.

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A Monday Evening Lecture Course

Believing the people of Boston and vicinity are ready to patronize a strictly high-class lecture course, the S. S. McClure Lecture Bureau of New York has arranged to present men and women distinguished in literature, science, art and invention on ten successive Monday evenings in Tremont Temple, commencing next Monday evening. The opening attraction will be Edwin Markham, the author of the famous poem, "The Man with the Hoe." Tickets are on sale at Tremont Temple, where a prospectus of the course may be obtained.

A CERTAIN CURE FOR PILES

Safe and Effective in Every Form of This Common and Annoying Disease.

Many people suffer from piles, because after trying the many lotions, salves, and ointments without relief or cure, have come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on. Fortunately this is no longer necessary, the Pyramid Pile Cure, a new preparation, cures every form of piles, without pain, inconvenience, or detention from business.

It is in the form of suppositories, easily applied, absolutely free from opium, cocaine, or any injurious substance whatever, and no matter how severe the pain, gives instant relief, not by deadening the nerves of the parts but rather by its healing, soothing effect upon the congested membranes.

The Pyramid Pile Cure is the most effective the safest and most extensively sold of any pile cure that has ever been placed before the public, and this reputation has been secured by reason of its extraordinary merit and the reasonable price at which it is sold, all druggists selling it at 50 cents per package, and in many cases a single package has been sufficient.

A person takes serious chances in neglecting a simple case of piles, as the trouble soon becomes deep seated and chronic, and very frequently develops into fatal, incurable rectal diseases, like fistula and rectal ulcers.

Any druggist will tell you the Pyramid is the safest, most satisfactory pile cure made.

The Pyramid Co., Marshall, Mich., will send free to any address a treatise on cause and cure of piles, also book of testimonials.

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For health, rest, or recreation. The appointments of a first-class hotel, elevator, steam, suites with bath, sun-parlors and promenades on the roof. Elegant Turkish, Russian, hydro-electric, mineral water and all baths. Electricity in its various forms, massage, etc. Croquet, golf. Send for illustrated circular.

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This Circular Plush Cape is very latest style for Fall and Winter, made of finest Seal's Seal Plush, 30 inches long, cut full sweep, lined throughout with Revere's Seal in black, blue or red. Very elaborately embroidered with soutache braid and black beading as illustrated. Trimmed all around with extra fine Black Rabbit Fur, heavily interlined with wadding and fiber chambray. Write for free (Check Outside). Address: **SEARS, ROEBUCK & CO., CHICAGO** (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

Humble but Great

In the mortality statistics compiled by the United States Government, two diseases always lead the list — consumption and pneumonia. The last census showed that out of a total of 872,944 deaths for the year there were 102,199 deaths from consumption, and 76,496 from pneumonia, or over one-fifth of the total. That's a frightful mortality, and yet nearly every case of consumption and pneumonia starts with a simple cold — which shows how vitally important it is to guard against colds.

A number of causes lead to colds, but probably the most frequent cause — especially in winter — is getting your feet wet. That is almost sure to mean a cold. And yet wet feet are easily avoided, all you need is a pair of rubbers at home and another pair at the office.

The rubber shoe is almost the humblest article in the human wardrobe; and at the same time, it is one of the greatest life preservers of our modern civilization.

CHURCH REGISTER

HERALD CALENDAR

Bucksport Dist. Min. Asso. at Milbridge, Oct. 16-18
New Bedford Dist. Min. Asso. at Marion, Oct. 17, 18
New Bedford Dist. Ep. League Annual Convention, County St. Ch., New Bedford, Oct. 19
Revival Convention at Willimantic, Conn., Oct. 19
Providence Dist. Min. Asso. at Wickford, R. I., Oct. 23, 24

POST-OFFICE ADDRESSES

Rev. Joseph Cooper, Centerville, R. I.
Rev. W. J. Hambleton, West Medford, Mass.

SINGING-BOOKS WANTED. — Will some one of our churches that has laid aside copies of the song books "Living Hymns," or "Gospel Hymns, No. 5," kindly aid one of our weaker churches by donating these books? Any one so desiring may address Rev. R. B. Miller, Kendal Green, Mass.

METHODIST SOCIAL UNION. — The regular monthly meeting of the Methodist Social Union will be held at the American House, Monday, Oct. 16, at 5.30 p. m. Dinner will be served promptly at 6. Rev. Henry C. Weakley, D. D., of Cincinnati, Ohio, will give an address on the deaconess movement. The officers and members of the New England Deaconess Home and Training School will be the guests of

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Quality and Prices Guaranteed.

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Old Blue Canton
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Fall Dress Goods

Dress Goods can't be bought today at wholesale at the prices we ask in many cases. *Not a sudden emergency with us.* The splendid array of black and colored Dress Goods under which our counters groan is due simply to good buying when prices were on a very different level. Here are two indicators.

Fancy French Cheviots, full double width, in stripe and figured effects, very stunning and Frenchy in touch. Importer sold bulk of them at \$1.25, we have the balance for you at

69c. Yard.

Plain and Two-Toned Ottoman Cord Novelty Dress Goods 46 inches wide, made to sell at 75c., six different combinations of colors, at

50c. Yard.

the evening. New members may secure tickets for the balance of 1899 for \$3 each.

VERNON B. SWETT, Sec.

SUNDAY-SCHOOL CONVENTION at the First M. E. Church, Winthrop, on Thursday, Oct. 19, under the direction of the New England Conference Sunday-school Society, beginning at 2.30 p. m. Such topics will be discussed as: "The Sunday-school as a Field for Evangelistic Effort," Rev. C. M. Hall; "The Teacher's Preparation," Dr. N. T. Whitaker; "How One School Prospers," M. E. W. Jordan; "The Kindergarten and the Sunday-school," Miss Maizie Blakie. Supper will be served at 6 o'clock, at fifteen cents a plate. In the evening Rev. J. P. Kennedy will tell "How to Increase the Membership and Average Attendance of the Sunday-school;" and Dr. J. D. Pickles will speak on "The Attractions of the Gospel." Sunday-schools in Boston, Somerville, Chelsea, Everett, Malden, Melrose, Revere, Saugus and Lynn are especially requested to be represented at this convention. Workers from other schools will be welcome.

Geo. H. Clarke, Pres.
J. P. Kennedy, Sec.

LEWISTON DISTRICT MINISTERIAL ASSOCIATION. — Fall session at Park St. Church, Lewiston, Maine, Oct. 23-25. Please notify Rev. C. A. Southard if you want entertainment. Pastors' wives are invited.

A mother should, if possible, nurse her own child; if it is impossible, she cannot do better than to follow the example of thousands of others and use Mollin's Food; an infant food that corresponds chemically and physiologically to a mother's milk.

W. F. M. S. — The annual meeting of the Corporation of the New England Branch will be held in the committee room, 38 Bromfield St., on Wednesday, Oct. 18, at 10 a. m.

A. W. PHINNEY, Clerk.

ALPHA CHAPTER, B. U. — The first meeting of the season will be held on Monday, Oct. 16, at the new Bellevue, Beacon St. Luncheon at 12.30; paper by Rev. J. P. West, '94, Boston. All should make an effort to be present.

BETH C. CARY, President.

CHAUTAQUA MEETING. — The adjourned annual meeting of the New England Chautauqua will be held Oct. 16 in the Historical Room, 38 Bromfield St., at 2 o'clock.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars; free.

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ANNIVERSARY. — The 30th anniversary of the M. E. Church in Beverly will be observed the present month, commencing Sunday, the 15th, with a sermon by the pastor on "Methodism — Past, Present, Future," to be followed with appropriate services five evenings of the week. Excellent speakers and music have been engaged for every service. All former pastors and members are cordially invited to be present and enjoy the services with us.

W. N. RICHARDSON, Pastor.

HOTEL BENEDICT FOR YOUNG LADIES ONLY.

This new and beautiful house, completely and tastefully furnished, has just been opened by the Salvation Army for the purpose of providing a home for ladies, in every respect superior to lodging house accommodations. Hotel Benedict is centrally located, being within easy walking distance of any business house in the city, and is exclusively for ladies. Connected with this house is a first-class restaurant for ladies and gentlemen, where the best food is served at moderate prices. Breakfast or supper, 15 cts.; dinner, 20 cts. The hotel is steam heated and gas lighted throughout. Miss Emerson, the assistant manager, a lady of long experience, looks after the comfort and welfare of its patrons.

Hotel Benedict is a most excellent place for ladies to stop, who come to our city for a few days, and who desire quiet and comfortable quarters.

20 Common St. (next south of Hollis St.)

The best of all Pills are BEECHAM'S.

SALEM CIRCUIT EPWORTH LEAGUE will hold its next convention Wednesday evening, Oct. 18, in the Beverly church, beginning at 7.30. Mr. Lex O. Barbrick, of Tapleville, will conduct a praise and testimony meeting; Rev. F. J. McConnell, of Ipswich, will deliver the address, and the Misses Mellish, of Topsfield, will sing. The following are the officers of the Salem Circuit Epworth League: President, Ernest G. Curtis, of Salem; vice-presidents, Mrs. G. M. Smiley, Marblehead, Lex C. Barbrick, Tapleville; treasurer, Mrs. A. D. Pitman, Salem; secretary, Fred L. Boxwell, Peabody.

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The makers of gelatin in the world.

OBITUARIES

Some afternoon, with all my duties done
And everything in order set for one more day,
Then with the slow declining of the sun
I would lie down for aye—
Leave all my work for other hands
To take up and complete,
While to the happy "morning lands"
I speed my tired feet.

The path will not be long that I shall go,
Nor shall I linger upon the upward way;
For warmest welcome waits for me, I know,
And joyful, endless day.
So wait I for some summer day—
Some sunny afternoon—
When I shall lay my cares away.
My earthly journey done.

Whatever may befall before that hour—
Solemn, supreme, the end of earthly strife—
O Christ! Thou Friend of boundless love and
power,
Grant then eternal life.
And in the last extremity to help, when low I
lie,
He angel guards my company—Christ near—so
let me die.

—Selected.

McDonald.—John P. McDonald, only brother of Rev. W. McDonald, D. D., of the New England Conference, died in Montville, Maine, July 5, 1899, aged 77 years. He was born in Belmont, Me., July 5, 1822, and passed away on his 77th birthday.

He was a man of no ordinary native ability, with a memory of remarkable tenacity. He was a carpenter by trade, to which he added a small farm. For many years he was a professing Christian, and died peacefully, trusting in Jesus. He leaves a widow and four children to mourn their loss.

W. McD.

Church.—Mrs. Nancy Martin Church, of Chicopee, Mass., was born Aug. 1, 1824, and just as she was about to celebrate her 75th birthday, she was not, for God took her.

Mrs. Church was one of those faithful, reliable Lydias of the local organization, "whose heart the Lord had opened," and she was found with the people of God, morning and evening, so long as her physical strength permitted. She was preceded to the better land by husband and children, and now has joined them in praise and service before the throne.

Relatives from Johnstown, N. Y., cared for her in her last illness, which was of such a nature as to preclude conversation. But her testimony had been heard many times during her earthly pilgrimage, and needed not to be repeated in the dying hour. "Precious in the sight of the Lord is the death of His saints."

O. W. SCOTT.

Hitchcock.—When, on Sept. 12, 1899, Miss Mary Ellen Hitchcock, of Chicopee, Mass., departed this life, a loving daughter, a devoted Christian, a kind neighbor, a faithful friend, entered into life eternal. She was born in 1844, and was born again in 1858, at the age of fourteen.

For forty-one years she was an unceasing worker in the Master's vineyard, and a loyal supporter of the church of her choice. She was the only child of William L. and Mary C. Hitchcock, and from her youth was literally wedded to the church. She held and had held therein at least five important offices. For twenty years she had been a steward, and in the meantime was president of the Woman's Foreign Missionary Society, superintendent of the Gleaners' Band (juvenile missionary), and treasurer of the Ladies' Aid Society. Every department of the church, including the class and prayer-meetings and the Sunday-school, had her con-

stant support. And, yet, with all, she was a most modest, retiring Christian, making no ado, but accomplishing great things. In view of these facts, little surprise it is that her sorrowing mother, forgetting her own grief, should exclaim: "What will the church do without Mary?"

The overflowing attendance at the funeral was both a surprise and a revelation. Every one who had known our promoted sister seemed to be present. The Gleaners' Band, the W. F. M. S., the W. O. T. U. of the city, the teachers of the city schools, and a multitude from the church and Sunday-school, were present. The local W. F. M. S. held a memorial service for their late president, Sept. 29.

The closing hours of the departed were full of victory. She made all arrangements for her funeral, as if going away on a brief pleasant journey. To the last question of her pastor she replied, "Yes, just over the river." And, "No, not good-bye, but good-morning." Though dead, she yet speaketh. By her request, Rev. A. H. Herrick, a former pastor, assisted at the funeral services.

O. W. SCOTT.

Taylor.—Margaret Bennett Taylor was born in County Cavan, Ireland, July 4, 1819, and died in Bernardston, Mass., June 20, 1899.

During her early womanhood she moved to Canada. She was united in marriage, Dec. 30, 1841, in Bury, P. Q., with Joseph Taylor, who died twenty-one years ago.

At the age of sixteen she joined the Episcopal Church in Ireland, and in 1875, in East Clifton, P. Q., she became interested in and joined the Methodist Church, taking her letter to the M. E. Church in Bernardston in 1890.

Mrs. Taylor came of rugged stock. She was brought up to hard work, and maintained her strength and enthusiasm for steady employment down to the very last week of her life. She was a woman of sound common sense, of remarkable fixity of character, of intense loyalty to her convictions, and was unwavering in her devotion to her kinsmen, friends and church. She was a friend of everybody, and was beloved by all who knew her.

Mother Taylor was especially fond of studying her Bible and attending Christian worship. She might often be found with open Bible in hand, and she no less delighted to praise the Lord with her lips in testimony, and in earlier years in song, for in those days she sang in the choir. "The Land of Beulah" was her favorite hymn. We as soon expected the absence of the minister from the social meetings as Mother Taylor, for here she was always present when weather and health permitted. Her example in this regard was noticeable, for she was seldom absent. Her testimonies always inspired us, as a sincere life was behind them.

Mother Taylor was indeed a mother, for the Lord blessed her home with eight sons and three daughters, nine of whom are living. The sons are all busy, hard-working men, and the two daughters living married thrifty, enterprising farmers.

Mrs. Taylor made her home with her youngest daughter, Mrs. Hannah Cairns, of Bernardston, at whose home she died. Thursday evening she spent with the pastor's wife. Sunday she was taken very ill and sank into unconsciousness, from which she never rallied.

The pastor was in charge of a brief service at the house, but the regular funeral exercises were conducted by Rev. Mr. Ellis, in the Methodist church in East Clifton, P. Q., to which place she was carried. Her body was laid beside that of



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her husband, in the old home cemetery in East Clifton.

Another pure soul has been added to the white-robed throng above. Blessed be the name of the Lord!

L. I. H.

Clement.—Allen B. Clement, M. D., was born in Moultonboro, N. H., Oct. 27, 1869, and died in East Arlington, Vt., Sept. 16, 1899.

Dr. Clement was a striking illustration of what may be accomplished by a young man who is clean in heart and life and unselfish in purpose, and who by faithfulness and hard work is determined to succeed. At the age of nineteen he started to make his own way in the world. The faithfulness and zeal with which he performed his duties as a clerk were characteristic of all his work, and were prophetic of the success that awaited him. Whatever he did, he did with his might. He decided to devote his life to the alleviation of human suffering, and as a preparation for that work studied for a time under Dr. C. W. Clark, of Holbrook, Mass., after which he entered the medical department of Vermont University, from which he graduated in June, 1898. His school work was characterized by his usual faithfulness, and as a result he was the honor man of his class, winning the \$50 gold prize. After graduating from the University he took a post-graduate course in New York city, and then began practice in East Arlington, Vt., where he had phenomenal success both in the number of his patients and in his skillful treatment of them. Nowhere was his faithfulness and thoroughness more manifest than in his practice; he seemed to have no thought of his own comfort, or, indeed, of his need; but gave himself without reserve to those whom he served.

In six short months his work was suddenly ended. Pneumonia seized him, and although everything possible was done for his relief, he grew worse rapidly until the end. The sudden ending of such a life is shrouded in mystery; but of one thing we are confident—the honesty, earnestness, faithfulness and zeal that pervaded his entire life are his forever in reward. When life is ended, and the balance is struck, character is the only success.

Dr. Clement was a member of the Methodist Episcopal Church, and brought into his Christian life the same faithfulness and zeal that characterized his business and professional life.

June 15, 1893, he was married to Lizzie Bertha Rollins, who is left to mourn her loss, but who is comforted by the Christ whom he served and with whom he now lives.

To the father, two brothers and a sister, his departure is a sore trial, but they are comforted because he lived worthily here, and has entered into the rest that remaineth for the people of God.

An obedient son, a loving brother, a devoted husband, a true friend and a faithful disciple of Jesus Christ has been crowned with "glory, honor, immortality, eternal life." In his coronation we rejoice, but our joy is chastened by a deep sense of personal loss.

Funeral services were conducted at East Arlington, by Rev. R. Ryder, pastor of the Methodist Church, and by the writer, assisted by Dr. Getchell, pastor of the Baptist Church at Lake-

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port, N. H. His body rests in his native town, Moultonboro, near the shores of beautiful Winnepesaukee.

J. H. BUCKEY.

Woods.—Harriet H. Woods, widow of Charles E. Woods, was born in Rumford, Me., Aug. 6, 1836, and died at her home on Red Hill, Me., Sept. 10, 1899.

She was married to Charles E. Woods, Sept. 29, 1857, and was the mother of thirteen children.

All but two years of her life had been spent in her native town. When only about eighteen years of age she was converted and very soon united with the Methodist Episcopal Church, of which she continued to be a faithful and interested member as long as she lived.

The last years of her life she had been a great sufferer, but bore all with patience. Her faith in her Lord and Master was strong and continued to the last. She trusted in her Saviour, was resigned to His will, and willing to depart.

Her many friends, neighbors and relatives, by whom she was greatly beloved, mourn the loss of one who was interested in all good works, helpful in advice, and a kind neighbor. She leaves a Christian mother 92 years old, one brother and three sisters, also eight children.

Funeral services were held at the home, her pastor, Rev. W. E. Purinton, officiating. P.

Mountfort.—Otis A. Mountfort was born in the town of Gray, Maine, Feb. 20, 1836, and died in West Cumberland, Aug. 13, 1899.

He was the son of Greenleaf and Hannah T. Mountfort. He came to the place of his late residence fifty-six years ago. In 1866 he was married to Lorinda Leighton, of Falmouth, and spent a pleasant married life of a little over thirty-three years in one of the most delightful spots in Cumberland County—the home from which he was carried to his resting-place a few weeks ago.

Mr. Mountfort was not a member of our church nor of any other. We are constrained, however, to write a few words obituarially of him. From our knowledge of at least a part of his life, we are sure that he was worthy of the simple notice we herewith give. He was probably worthy a great deal more than we can say in the short space permitted us. He knew a good deal of the needs of a Methodist preacher's family. His mother traveled the road to the little Methodist chapel for a good many years, to worship and serve her Master, and she was faithful in these things and was a woman of faith. That her son should grow up to learn something of the struggles of the preacher's life, was not to be wondered at. When we first knew this home it was a place where the pastor could go with freedom. He welcomed us to his house and to the good things which the home provided. When we were in need, often would he discover it and come to our relief. He was generous in his support of the church, and was (except during a certain season) quite a constant attendant. Just before his death he had made a generous offer concerning help in building a new parsonage. To the writer this home was in some respects like the home at Bethany to the Master. There we were welcomed; there we found rest and provision for our needs.

Mr. and Mrs. Mountfort had no children of their own, but a foster-child (the son of a deceased sister) looks faithfully after the interests from which he has been taken by the hand of death. His wife also survives him and mourns the loss of a faithful and kind husband.

The funeral was at the late residence on the afternoon of Aug. 15, and was conducted by Rev. D. Pratt, the pastor of the local church. The Grand Army and Order of Red Men also held services at the house and at the grave. The writer was present and followed the remains to the grave as one who mourned and as one who grieved for a friend taken away. The hand that was extended to us often in the hour of need, we traveled many miles to look upon for the last time, and to sympathize with those who mourned. Our friend has left behind him precious memories.

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Dr. Schell's "Serious Official Wrong"

REV. WILLIAM D. MARSH.

It seems appropriate that the church press should voice sentiment on questions vitally affecting the church. There is a widespread sentiment that the retention of Dr. E. A. Schell as secretary of the Epworth League will work great damage to the church. It has been urged that "discussion will hurt the young people." It is not discussion that hurts young people or older people. It is condoning wrong that does irreparable harm to the church. Business men do not hesitate to say that no employee of theirs could retain his place and be guilty of such an act as Dr. Schell committed by his contract with Mr. Excell. These business men demand that the standard of the church should, at least, be as high as that of the commercial world. Would not public opinion sweep from office any political officer guilty of prostituting his office to his personal ends, if the matter came to the knowledge of the people?

Shall the church, which rings out so strongly in sermon and resolution against political corruption, and which so earnestly urges the claims of "good citizenship," have a lower standard than the world? Dr. Schell used his official position for his own personal gain. After all explanations and palliating circumstances, that undeniable fact stands out. The excuse that he "did not know it was wrong" is only increased evidence that he is entirely unfit for his position. A man that did not know such an act was wrong is not a fit leader of our young people. If the church continues him as its representative, the world will despise us as hypocritical in our denunciations of political wrongs.

The Independent, with this matter for a text, has an editorial on "Croakerism in the Church." While Dr. Schell is retained, what answer can we make to these stinging criticisms? Dr. Schell's Conference, the Northwest Indiana, "vindicated" him by resolution. The Congregationalist of Boston says: "Methodists will understand hereafter that official wrong doing does not disqualify a man for official service in their church, at least in the judgment of one Conference." But with the great rank and file of our church it does disqualify. One needs only to converse with laymen and ministers to find out how deep and strong is the sentiment against the use of official position for personal gain. There is a very deep undercurrent of feeling in our church, and it cannot be stopped by telling us to abide quietly by the decision of the Board of Control. To what pass shall we come, if there is to be no discussion of the acts of those in authority over us? To say that these members of the Board are good and wise men is futile. Good and wise men make mistakes, and are often required to revise their judgments. Public sentiment is felt in Church as well as State. It is our right and privilege to demand the instant removal of Dr. Schell, if we are convinced that the welfare of the church would be thus subserved. Now that the matter has come to the knowledge of the people it is the church, and not Dr. Schell nor the Board of Control, that is on trial. By our attitude we shall show our moral standards. It has been said in excuse of Dr. Schell that "the other officials do the same thing." This we believe to be slanderous. Officials ought to demand specific proof or retraction.

We believe that private members, ministers, Leagues, conventions, Conferences, ought to speak out with no uncertain sound, and demand that the Board of Control or the Cabinet at once remove Secretary Schell from his high office. — Northern Christian Advocate.

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The Advance of Chicago, in its critical and just comment upon the International Congregational Council, makes a good and very practical point in saying: "While the great body was disposed to be good to everybody who appeared on the platform, it was equally free to make it clear that it liked some things much better than others. And the one particular thing which it meant to be understood as liking better than anything else was the old Gospel."

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